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REMARKS

ON

THE SIGNS OF THE TIMES;

BY

EDWARD KING, ESQ. F. R. S. A. S.

THIRD EDITION.

Search the Scriptures. *John, chap. v. ver. 39.*

Despise not Prophecys. *1 Thessalonians, chap. v. ver. 20.*

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REMARKS



THE SIGNS OF THE TIMES

ADVERTISEMENT.

It may, on some particular Accounts, be proper to ascertain the original date of these two Publications :—and to inform the Reader, that,

The first Edition of The Remarks on the Signs of the Times, was sent to the press on the 7th of April, 1798.

And that, the first Edition of The Supplement, was sent to the press about the 15th of January, 1799.

*Mansfield Street,
April 3d, 1799.*

EDWARD KING.

REMARKS, &c.

HAVING for very many years, with the most awful apprehensions, made the Holy Scriptures my constant study ; and being deeply impressed with a full conviction of the truth of Divine Prophecy (evidenced from age to age by the exact completion of so many tremendous events foretold ; from the denunciation of the destruction of *Nineveh*, *Tyre*, and *Jerusalem*, down to the destruction of the Roman empire.)

And being fully persuaded that we were rapidly advancing to one of the most interesting periods of the world ; I endeavoured, with sincere humility, but with earnest energy, to awaken the attention of mankind, to the approaching scene of things ; in a work, printed in the very beginning of the year 1788, and entitled *Morsels of Criticism*.

In that work, I endeavoured to shew, that the Holy Words of Prophecy plainly contained an account, *in chronological order*, of the great over-ruling events designed, for the wisest purposes, by the Almighty Creator, to take place in succession ; from the descending of our Lord, *The blessed Messiah*, upon earth, in his state of humiliation, born as a man ; to His second coming in Glory, in the Clouds of Heaven.

And I then endeavoured to point out *the very parts* of the Prophecies, which, by a fair deduction of facts, seemed expressly to relate to *the very times in which we lived*.

And I endeavoured also to shew, in very plain language, that the pouring out of *the Seventh Vial*, mentioned in the book of the Revelations, was just at hand. And that, as the *Two first Woes*; namely, that of *the Dreadful invasion of the Saracens*; and that of the no less *Dreadful invasion of the Turks*; (which were manifestly the scourge, and punishment of the corrupted *Eastern Church*;) were past; * so *the Third and last Woe*, which was to be the fearful scourge of the corrupted *Western Church*, was very near.

And I finished what I had to say, concerning the dreadful, then impending, scourge in these words: †

“ It will be happy for those who shall live some years hence,
 “ if they can prove me guilty of mistake in this point. — I speak
 “ and write with cautious reverence, and fear; acknowledging I
 “ am liable to error, and may be mistaken; and by no means
 “ pretending to prophecy; but still as apprehending myself bound
 “ not to conceal *the truth*, where any matter appears to be re-
 “ vealed in Holy Scripture: and especially, when the bringing an
 “ impending denunciation to light, (if it be a truth,) may be an
 “ useful warning, and caution, to many; and prevent their be-
 “ coming accessory to the evil.”

The *Woe* is now indeed come to pass; almost in its full pleni-

* See Revelations, chap. viii. ver. 13. chap. ix. ver. 12. chap. xi. ver. 14. And the whole concerning the two first woes, may be seen commented upon, in the *Morsels of Criticism*. From p. 403 to 430, in perfect consistency with the ideas of the ablest preceding Commentators.

† P. 461. See also p. 262, 263, 273, 287, 361, 453, 460.

tude. But so many other corresponding events have also come to pass, elucidating those words of Divine Prophecy which immediately follow the words that were alluded to; that I cannot but *now* think it again a duty, to add somewhat further: to turn the attention of the serious, and contemplative, if possible more earnestly, to that Sacred Book of Prophecy; concerning which it is declared;

Blessed is he that readeth, and they that bear the words of this Prophecy, and keep those things which are written therein; for the time is at hand.—As indeed it even then was.—Some of the first events beginning immediately to take place: and the completion of the rest, having continued to follow, in constant succession, ever since to this hour.*

And concerning which it is also said, even by an Holy Angel, speaking to the inspired writer,

I am thy fellow-servant, and of thy brethren the Prophets, and of them WHICH KEEP THE SAYINGS OF THIS BOOK.†

And concerning which it ought further to be remembered, that its holy words are so tremendously guarded, as to have it positively proclaimed aloud,

If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this Prophecy, God shall take away his part out of the Book of Life. ‡

* Revelations, chap. i. ver. 3.

† Revelations, chap. xxii. ver. 9.

‡ Revelations, chap. xxii. ver. 18, 19.

The pouring out of the Seventh emblematical Vial, which it seems plain, was just to precede, and very nearly to be contemporary with, the sounding of the Seventh emblematical Trumpet, is in our translation described in these words :

Revelations, chap. xvi.

Ver. 17. *And the seventh Angel poured out his vial into the air ; and there came a great voice out of the Temple in Heaven, from the throne, saying, IT IS DONE.*

Ver. 18. *And there were voices, and thunders, and lightnings ; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.*

Ver. 19. *And the great city was divided into three parts, and the cities of the nations fell : and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*

Ver. 20. *And every island fled away, and the mountains were not found.*

Ver. 21. *And there fell upon men a great hail out of Heaven, every stone about the weight of a talent : and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great.—*

But the original Greek stands thus :

Ver. 17. Καὶ ὁ ἑβδόμος ἄγγελος ἔσχεν τὴν φιάλην αὐτοῦ εἰς* τὸν ἀέρα· καὶ ἔξηλθε φωνὴ μεγάλη ἀπὸ τοῦ ναοῦ τοῦ οὐρανοῦ, ἀπὸ τοῦ θρόνου, λέγουσα· Γέγονε.

Ver. 18. Καὶ ἐγένοντο φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ· καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ οἱ ἄνθρωποι ἐγένοντο ἐπὶ τῆς γῆς, τηλικούτος σεισμὸς οὕτω μέγας.

Ver. 19. Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη, καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσον· καὶ Βαβυλῶν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

Ver. 20. Καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ ἐνρέθησαν.

Ver. 21. Καὶ χάλαζα μεγάλη ὥς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης· ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

This vial therefore we find described, in the first place, as *poured out into THE AIR*.

And it is surely worthy of remark ; that in a similar manner, the *second vial* had been represented as *poured out upon THE SEA* ; † and the *fourth vial* as *poured out upon THE SUN*. ‡

* The Alexandrian MSS. has it ἐπὶ ; upon : but that does no ways alter the meaning of the Emblem.

† Revelations, chap. xvi. ver. 3.

‡ Revelations, chap. xvi. ver. 8.

And if I was right, in my conclusion, that the effect of the pouring out of the second vial, described a chronological period from 1096 to 1273: and that the effects of the fourth vial, denoted a period from 1519 to 1713; there are some few facts that have hitherto been unnoticed, that well deserve to be remarked.

For besides the attention due to the peculiar circumstances of history, which were connected with those periods;* and did perfectly accord with the emblematical descriptions; (whilst those descriptions could not accurately, and in all points, be by any means applied to any other periods in this world whatever): besides, I say, the attention due to those peculiar circumstances of history, it still further deserves our notice; that, about the first of those periods, when the vial was said to be poured out *upon the Sea*; Navigation was actually, as it were, first introduced into the world, as to any skill beyond mere coasting; by the discovery of the *Mariners Compass*: which, let the disputes concerning its first invention be settled how they will; and whether *Flavio de Melfi, the Neapolitan*; or, *Marcus Paulus, the Venetian*; or, according to *Guyot, of Provence*, some Frenchman, about A. D. 1200, first brought it into use; was certainly in the earliest instance brought to the knowledge of the Europeans, during the interval of this very period.† And, as certainly, in this period, the art of building *great ships*, was introduced by the Venetians and Genoese.

The connection therefore of the events of this period, peculiarly *with the Sea*; even besides the astonishing and tremendous

* These circumstances may be seen briefly stated in the *Morsels of Criticism*, p. 435, 436, 439, 440, 441.

† A brief investigation of these interesting facts may be seen in *Anderson's History of Commerce*.—Vol. I. p. 99, 144, 74, 78, 80, 93.

event of *the Croisades*; and the manner in which *the Sea of many waters, the multitudes of people*, were affected;* is a most striking feature. Whilst perhaps, by an *Englishman*, it ought not to be forgotten, that, in this very period, in the year 1099, the *Goodwin Sands* also were first formed.†

In like manner, with regard to the second of those periods mentioned; namely, from 1519 to 1713; when the fourth vial was said to be poured out *upon the Sun*; it is most remarkable, as a very striking feature of those days; making them concur more entirely with such an emblematical description; not only that a train of most important *Regal* events; scenes of *Sovereign* tyranny, and of *scorching* persecution took place:‡ but also, that during that period, the *Telescope* was first invented; and *Copernicus*, and *Galileo*, brought to light the great truths concerning the *Sun*, and *Solar System*.

And now, with regard to the Seventh Vial; which, as far as we may, with due reverence, form conclusions concerning such tremendous dispensations, appears to have been poured out about the year 1788: and which is described as *poured out into The Air*: most surely our attention may well be awakened, by the singular concurrent circumstance of the many *new* discoveries with regard to *Fixed Air*; and by the *Strange, and Novel Invention of the Air Balloon*; which took place, at a time, perfectly coinciding with the very *first outline* of the emblematical description; and as a sort of emblematical prelude, to some extraordinary effect to be produced on the *actuating spirits* of mankind.—

* These more important events are referred to at large, in the *Morsels of Criticism*, where this vial is alluded to, p. 435, 436.

† Stow, p. 134.

‡ These events may be seen detailed at length, in the *Morsels of Criticism*, from p. 439 to p. 442.

Let us then proceed to examine the other features of this divine prophetic declaration, and warning; though it must be with great caution; and cannot be without horror.

Ver. 18. *There were voices, and thunders, and lightnings.*

Voices; seem uniformly, in the prophetic language of all the Prophets, to denote *Informations of new things*: and *Writings*, concerning new discoveries, whether good or bad.

Thunders; seem as uniformly to denote *Doctrines*: and the introduction and teaching of *new opinions*, whether good or bad.

And lightnings; seem to denote *convictions of Truth*, and the bringing of *Divine Truths to light*.

Thus we find it even said; *As the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall the Son of Man be in his day.**

And it is said of our Lord; that *He was the true light, which lighteth every man that cometh into the world.†*

And of John the Baptist; *that he was a burning and a shining light.‡*

So of Christ our Lord, the Apostle says it was declared by the Prophet; *that He should rise from the dead, and should shew light unto the people, and to the Gentiles.§*

* Luke, chap. xvii. ver. 24.

† John, chap. v. ver. 35.

‡ John, chap. i. ver. 9.

§ Acts, chap. xxvi. ver. 23.

And the holy Apostle Peter admonishes us, *to take heed to the sure Word of Prophecy, as unto a light that shineth in a dark place.**

And if this is the right interpretation of those emblems, of *Voices*, and *Thunders*, and *Lightnings*; we cannot then but acknowledge, with astonishment, that no period like that commencing about 1788, did ever so much abound with all sorts of *New Informations and Discoveries*, concerning remote countries; and concerning natural history; concerning new philosophical discoveries; and concerning both antient, and modern history.

No period did ever so much abound with *New Opinions*, and with *New Doctrines*:—many of which have even been the dire cause of the present *Woe* that is in the world; the so fearful instrument of the wrath of God.

And at the same time it must be acknowledged, that about this period, and since its commencement, many *Elucidations of Real Truth*, both abroad, and in this country, have come forth with convincing light.

The next words of the prophecy, with regard to this Seventh Vial, are,

* 2 Peter, chap. i. ver. 19.

I cannot but here add, in a note, that the words which follow (ver. 20), and which, in our version, are translated, *no prophecy of Scripture is of any private interpretation*; and which have therefore so often been misunderstood; and perverted; to the preventing of all inquiry, in direct contradiction to the preceding admonition, *to take heed unto the word of Prophecy*; should rather surely be translated—

2 Peter, chap. i.

Ver. 20. *Knowing this first, that all Prophecy of Scripture is of such a kind as not to be of its own solution, (i. e. not to be obvious on the face of it).*

ὅτι πᾶσα προφητεία γραφῆς, ἰδίας ἐπιλύσεως ἔσθ' ὡς γινέσθαι.

And there was a great Earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.

The Greek word here translated *Earthquake*, is σεισμός; the very same that is sometimes used to signify a Great Storm; as in St. Matthew's Gospel;* where the ship in which our Lord was asleep, is described as being covered with waves: and the word therefore, has certainly that signification, as well as the former.

And it is, in an emblematical sense, again used; where the destruction of the Western Empire is foretold, by the same divine Prophet,† under the emblem of the opening of the sixth seal: and therefore uniformly means, (whatever be either the mode, or immediately operating cause,) a great, and tremendous *Shaking of all things*; consistently with those solemn declarations.

I will shake all nations, and the desire of all nations shall come.‡

Yet once more I shake not the earth only, but also heaven.§

And they shall go into the holes of the rocks, and into the caves of the earth, for fear of THE LORD, and for the glory of HIS MAJESTY, when he ariseth to shake terribly the earth. ||

And if such a great Shaking of Empires, and of the State of Civil Government upon earth, is really the proper emblematical import

* Matthew, chap. viii. ver. 24.

‡ Haggai, chap. ii. ver. 7.

|| Isaiah, chap. ii. ver. 19.

† Revelations, chap. vi. ver. 12.

§ Hebrews, chap. xii. ver. 26.

of these words of prophecy : to what period of the world whatever can they be deemed so applicable, as to the present ? or to what State of Things whatever ; as to the present State of Europe ?

Then follow, in order, in the words of our Sacred Prophecy, these most remarkable words ; as they stand in our translation.

Ver. 19. *And the great city was divided into three parts, and the cities of the nations fell.*

But, thus translated, surely they are almost unintelligible : and have therefore been considered, only with much perplexity, and confusion of ideas, by most interpreters, and commentators, as relating to Rome.

Whilst, to say nothing of the difficulty of annexing any rational kind of idea to the *dividing* of a single city of houses and buildings *into three parts* : there would be a sort of tautology in this verse ; if these words did really relate to *Rome* : when it is allowed, on all hands, that the words immediately following, concerning *Babylon*, actually do relate to *That proud City on seven hills* ; so long deemed the Mistress of the world.

These words above however, seem to relate only to some *concurring sign* that was to be *previous* to that Great Event, the *Destruction of Babylon* ; and are therefore capable of a much plainer, and even of a wonderfully explicit translation, and meaning.

For the word *πόλις*, in its truest import, does not merely signify a city with its wall ; or relate merely to the buildings of a city ; but means rather *the Civil Constitution* of a country : or indeed a *Free State*, as distinguished from a *Kingdom*.*

* Thus we find it used by *Aristotle* in his *Polit.* 1.—*ἡ ἐκ πλείονων κωμῶν κοινωνία*

And further, it is worthy of observation; that the Greek words translated *divided into three parts*; do not properly imply *rending*; or *breaking into pieces*: but are merely ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη; *became three parts (or portions)*: whilst the form of expression used, is precisely the same as is used by the same divine Prophet and Apostle, (*speaking of dividing*) when he describes our Lord's garments on His crucifixion, *as being made (or becoming) four parts, to every soldier a part.** And the repetition of the particle (ἡ) shews that the translation, even if the word πόλις were to be rendered *City*, should not be *The Great City*; but a *City which was a Great one*.

Under all these circumstances then, surely the fairer and plainer translation of the verse is,—

A State which was a Great one, became divided into three portions (or lots); and the States of the Nations, (or the states, amongst the Nations, as distinguishing them from the αἱ βασιλείαι, the Kingdoms) fell.

And if this translation be just, and right; with what awful astonishment must we behold the Events of the present day!

Was not *Poland*, a *State*; rather than a *Kingdom*? its King being merely elective.—Was it not a *great one*?—being one of the largest in extent of land, and in its produce, from the fertility of its soil, of almost any in Europe.—And is not Poland actually *become DIVIDED into three portions, or lots*?—One to the Emperor

τέλειος, πόλις.—and by *Thucydides*, lib. vii. p. 260.—ἄνδρες γὰρ πόλις, καὶ εἰς τείχη, οὐδὲ νῆες ἀνδρῶν κεραί.—and so by *Demosthenes*, pro Corona—ὁ τὴν πολὺν ἐξαπατῶν.—and again by *Aristotle*, in his *Ethics*, 8.—τὰς πόλεις συνέχει ἡ φιλία.—and we continually read in various authors, both poets, and historians—σῶζειν πόλιν.—and ἀπολέσαι πόλιν.

* John, chap. xix. ver. 23.

of Russia ;—One to the Emperor of Germany ;—and One to the King of Prussia ?

And is not *this an unparalleled event* ?—an Event, unlike any one that ever before happened in the world.—And an Event, to which *alone*, of all others, these words of Prophecy could *ever*, in any period, with any propriety be applied ?

And if the next words, *The States amongst the Nations fell* ; signify *States*, as distinguished from *Kingdoms* ;

Were not the *Netherlands* a *State* ?—and is not that fallen ?

Was not *Holland* a *State* ?—and is not that fallen ?

Was not *Genoa* a *State* ?—and is not that fallen ?

Was not *Venice* a *State* ?—and is not that fallen ?

Were not the *Dominions of the House of Austria*, in Italy *States* ?—and are not they fallen ?

Was not *Switzerland* a *State* ?—and is not it fallen ?

In short, are not all the *States*, in Europe fallen ?—all the States in what constituted the *Western Empire* ;—and belonged to the *Western Church* ;—upon which this *third and Last* tremendous *Woe* has been poured out ?

And was there ever a period of the world ; when these words of Prophecy, could be properly, and in every sense, rightly applied, before ?

We now come to those dread words:—*And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.*

And here,—it has been acknowledged uniformly, by all the ablest interpreters,* that *Great Babylon*, undoubtedly meant *Rome: the Proud City on seven hills; so long deemed the Mistress of the world.*

Nay, an *Angel*, speaking to the Holy Apostle, in this very divine vision, declares † it was so, in almost express words.

And is not *Rome* indeed *now* filled with the effects of wrath, and vengeance; and torn to pieces, by the scourge?—are not its boasted treasures of art, and antiquity, removed to another place?—are not its palaces stripped and spoiled?—are not all her pleasant, and precious things *departed* from her?—is she not consumed, with the fire, of the fierceness of anger and violence?

Is not the *Papal power* at Rome, which was once so terrible, and so domineering, at an end?

But let us pause a little.—Was not *this* end, in other parts of the Holy Prophecies, foretold to be, *at the END of 1260 years?* ‡—and was it not foretold, by Daniel, to be at the *END of a time, times, and half a time?* which computation amounts to the same period.

And now let us see;—hear;—and understand. **THIS IS THE YEAR 1798.**—And just 1260 years ago; in the very beginning

* See Mede's Works, p. 523, 525: and see Sir Isaac Newton on Daniel in Bishop Horsley's edition of his works, vol. v. p. 341, 349; and on the Apocalypse, p. 467; see also Newton on the Prophecies, vol. iii. p. 256, 317; and Bishop Hurd's Sermons, p. 355, 357, 377.

† Revelations, chap. xvii. ver. 18. ‡ See Daniel, chap. vii. ver. 25.—chap. xii. ver. 7. Revelations, chap. xii. ver. 6.

of the year 538, *Belisarius* put an end to the Empire, and Dominion of the Goths, at Rome.

He had entered the City on the 10th of the preceding December, in triumph, in the name of *Justinian*, Emperor of the East: and had soon after made it tributary to him: leaving *thenceforward* from A. D. 538, NO POWER in Rome, that could be said to rule over the earth,—excepting the ECCLESIASTICAL PONTIFICAL POWER.

A Power that was now become sufficiently established for that purpose.—And which was also still further supported, just about this time, by the first establishment of the *first* religious order, the *Benedictines*, in the year 518: whilst a most characteristick badge of corruption had also now begun to be confirmed; by the worship of the Virgin Mary being ordained, by a general council at Constantinople, in 528: instead of mankind being allowed simply to maintain the just veneration, and regard, due to the memory of Her, whom *all generations were to call blessed*.*

And whilst it is moreover remarkable, that the use of the *Christian Æra* itself, had just been first introduced, in the year 516.

It is true; that after this entry of *Belisarius*, Rome was twice re-taken by *Totila*, and the *Goths*. But instead of setting up any Empire there; he, the first time, carried away *all* the Senate; and drove out all the inhabitants; and, the second time, he was himself soon defeated, and killed; and Rome was recovered for *Justinian*, by *Narses*.†

Still, however, no Dominion, No Power ruling over the World, ever had any seat there, any more, except the *Papal*. For the *Duke of Rome*, appointed by *Longinus*, in 568, was no more than a Subordinate Civil Officer; and even under the *Exarch*. Whilst

* Luke, chap. i. ver. 48.

† All these facts may be seen at large in *Procopius*.

the Exarch of Ravenna, (at the same time that he was in reality, *No Residing Power at Rome*) was, at most, himself only a Subordinate Officer, under the *Emperor of the East*. And the Dominion, and Power of the *Emperor of the East*, was quite different, and distinct, from what could at all properly be called *any Roman Power*. For nothing could, by any means, fairly come under *such* a description; but either the Dominion of the *Western Emperors*; or the Dominion of the *Kings of the Goths*; or the *Papal Dominion*.

We have reason to apprehend then, that *the 1260 years are now completed*.—And that we may venture to date *the commencement* of that period, not, as most Commentators have hitherto done, either from *Pepin's* giving the Pope *Ravenna*; or from *Charlemagne's* determining, and adjudging the Pope to be *God's Vicar on earth*: but from *the End of the Gothic Power at Rome*. Because both those other circumstances were only (like subsequent gifts, or acquisitions of territory, and revenue,) mere augmentations of splendour, and confirmations of that state of *Ecclesiastical Supremacy*, in which the Papal Power had been left, at Rome, by *Belisarius*; on his driving out the Goths, and ruining their kingdom.

And if these things are so;—then truly that Great City *Babylon is fallen,—is fallen:—is thrown down; and shall be found no more at all*. And nothing remains, but for us to wait, with awful apprehensions, for the end. Even for the completion of the further *closing events*, which are, in the emblematical language, of Holy Prophecy, described as being at hand.

As, in my former commentaries, I stopped short, at what appeared to be the precise description of the period in which we were *then* living: so do I now, at the present dread Period. Praying earnestly, for the safety, welfare, and prosperity of our King, and Country.

I have only to add; that the emblematical description which next follows (ver. 21.) of the *plague of the hail*; as it corresponds, in words, with the emblem of the sounding the first Trumpet; * when there followed *hail and fire mingled with blood*, denoting the *irruption and invasion of the Roman Empire from all parts*; † so it seems to have been begun fearfully, in Europe, since 1788; and is not yet at an end.

And the tremendous events that have taken place, during this period; as they correspond with the emblematical descriptions of the pouring out of the *Seventh Vial*; so they correspond, in like manner, with the emblematical description given by Daniel, ‡ of what should take place in the latter days. For we are informed, in that description, *that a stone was cut out without hands, which smote the (emblematical) image upon his feet of iron, and clay, and broke the whole in pieces*. And we are expressly told, that this was an intimation; that the great Empires of the World, the remains of the Roman Empire, should be broken in pieces, by certain *Instruments of God's Wrath*. Whilst it is moreover added, that, in the latter days, *there should be a Time of Trouble, such as never was since there was a nation, even to that time*. §

These tremendous events correspond also, with that fearful declaration, in the Prophecy, in the 2d Psalm, concerning the *final coming of our Lord*; and the *preparation for the establishment of His blessed Kingdom over the nations upon earth*. *Thou shalt bruise them with a rod of iron: and break them in pieces like a potter's vessel*. ||

And they correspond also, with the emblematical description

* Revelations, chap. viii. ver. 7.

† Chap. ii. ver. 34, 35.

|| Psalm ii. ver. 9.

‡ Morsels of Criticism, p. 391.

§ Daniel, chap. xii. ver. 1.

given by OUR LORD HIMSELF, of the events that should take place a little space before His second coming.

The Sun shall be darkened, and the Moon shall not give her light, and the Stars shall fall from heaven, and the powers of the heavens shall be shaken. And there shall be signs in the Sun, and in the Moon, and in the Stars; and upon the earth distress of nations, with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heavens shall be shaken.†*

And now it may be observed, that there is no part of the whole emblematical language used in Holy Scripture, easier to be understood, than the emblematical expressions used in these verses. As indeed, from the very first beginning of Prophecy, they were not only used, but explained.

For in Joseph's prophetic dream, we find,—the representation was, *that the Sun, and the Moon, and the eleven Stars made obeisance.‡* And we find, that Jacob instantly understood the emblem; saying, *shall I and thy Mother, and thy Brethren, indeed come and bow down ourselves to thee to the Earth?§*

These emblematical expressions are used also, in the same manner, in this very Prophecy of the Revelations; where the destruction of the Pagan Idolatrous Empire was foretold; under the typical representation of the opening of the Sixth Seal. ||

The Sun became black as sackcloth of hair, and the Moon became as blood. And the Stars of Heaven fell unto the Earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the Heaven departed as a scrawl, when it is rolled together; and every Mountain and Island were moved out of their places.

* Matthew, chap. xxiv. ver. 29; Mark, chap. xiii. ver. 24, 25.

† Luke, chap. xxi. ver. 25, 26.

§ Genesis, chap. xxxvii. ver. 10.

‡ Genesis, chap. xxxvii. ver. 9.

|| Revelations, chap. vi. ver. 12, 13, 14.

And they are used again, with excessive precision ; when the destruction of the Western Empire, which was about *a third* part of the original Roman Empire, was foretold ; under the emblematical representation of the sounding of the fourth Trumpet.*

The third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars.

We find then uniformly, that the *Sun* signifies *the King*, or Ruling Power, of any country, or great family :—The *Moon*, *the Queen* ; and the *Stars*, *the Nobles*.

And if so ; is not *the Sun* dreadfully darkened : and *the Moon* too, in France ?—and is it not the more remarkable *there* ;—because Lewis the XIVth, who boasted himself to be *the Great*, took for himself, as his device, *the Sun*, with that proud motto—

Nec pluribus impar ; and put it upon the badges, used on one of his great festivals ; and upon a magnificent gold medal.

Truly, the Sun is not only darkened ; but has perished ; in France : and the nobles ; *all the Stars* ; are fallen.

Is not the Sun darkened ? and has it not even perished, in Poland ?

Is not the Sun darkened, in Holland ?

Is not the Moon darkened in Portugal ? or, at least, does it not cease to give her light. For *the Queen*, ceases to be capable of reigning ?

Is not the Sun darkened in Sardinia, and Savoy ?

Is not the Sun in danger of being darkened in Naples ?

Is not the Sun in danger of being darkened in Spain.

* Revelations, chap. viii. ver. 12. And this matter may be seen explained more at large in the Morsels of Criticism, p. 401, &c.

Is not the Sun somewhat darkened in the Empire of Germany?

Was not the Sun darkened in Sweden; when their King was assassinated?

Are not many of these, *even bruised with a rod of iron; and almost broken in pieces like a potter's vessel?*

And if the emblematical words *heaven*, and *heavens*, mean *governments and ruling powers*; as they seem uniformly to do, throughout all the books of Divine Prophecy;

And if the *Sea*, and the *Waves*, and *Great Waters*, do as uniformly denote the multitudes of the *common people*, in every country; (which interpretation is authorized even by the mouth of an Angel);*

Then surely we may say, the rest of the words of our Lord's tremendous Prophecy are, at this hour, completely fulfilling.

For, are not the *powers of the heavens*, the powers of almost all governments, *dreadfully shaken?*

Is there not upon the earth, distress of nations, with perplexity?—and that, in many instances, exactly as the original Greek words imply, *συνοχή ἐθνῶν ἐν ἀπορίᾳ*; *anxiety of nations, through want of good counsel?*

Are not the *sea and the waves*, the multitudes of the common people, in many countries, *roaring*; with storm and confusion?

And are not *men's hearts failing them for fear*, and for looking after those things which are coming on the earth?

All this is enough, surely, to make us understand the Signs of the Times.

Enough to make us say, surely, *the end*, prophetically spoken of in Holy Scripture, approacheth.

* See Revelations, chap. xvii. ver. 15.

But there are other prophetic events still to come to pass.—
And the *Jews are to be restored*.

But when?—How?—or by whom?

Perhaps, with due reverence, we may approach *now*, in this so far advanced period of the world, even to the answering of these questions. As those Jews, who were learned in the Holy Scriptures (as far as men could be in those early ages, before the word of divine prophecy was to be further unfolded), dared to answer *King Herod*, when he inquired, *where THE CHRIST, should be born?* Though we ought not to forget, (as to the temporary obscurity of prophetic language, and as a proof of human failure of judgment,) that though they could perceive *that He was to be born in Bethlehem*; yet they did not, in that first dawn of apprehension, go so far as to apprehend the whole prophecy aright; or to believe in *HIM*, when He so first came upon earth; in His state of deep humiliation; to redeem mankind. Just as we find, in many instances, the *holy Apostles* themselves were, at first, slow to apprehend the things concerning *OUR LORD*; till He himself *opened their understandings, that they might understand the Scriptures*;* and the things *which were written in the Law of Moses, and in the Prophets, and in the Psalms*,† concerning Him.

We approach unto the latter days!—I tremble whilst I write! God forbid I should mislead any.—But if I do apprehend aright; I must—I ought, to speak, and write with circumspection, *that which I apprehend*.

I am no rash enthusiast.—I desire to be exceedingly guarded against error:—and I have not the least presumptuous idea of intending to prophecy.—The word of prophecy is sealed for ever.

* Luke, chap. xxiv. ver. 45.

† Luke, chap. xxiv. ver. 44.

I desire only to apprehend what is written. And whilst the full conviction of truth compels me; I wish, only, if possible, to be a means of leading others also to apprehend, more fully *what is written*.

The Jews, we are assured, *shall be restored before the second coming of OUR LORD in glory*. But it has not yet been apprehended, that they should be restored *before* they should be converted.

Yet it does appear, that this also is declared; in the holy word of prophecy.

Read the words of the Prophet *Zechariah*; concerning the final restoration, repentance, and conversion of the Jews.

Chap. xii.

Ver. 6. *In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again, in her own place, even in Jerusalem.*

Ver. 7. *The Lord also shall save the tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify themselves against Judah.*

Ver. 8. *In that day shall the Lord defend the inhabitants of Jerusalem, and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Angel of the Lord before them.*

Ver. 9. *And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.*

Ver. 10. *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall*

mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

Ver. 11. *In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.*

Ver. 12. *And the land shall mourn, every family apart, the family of the house of David apart, and their wives apart: the family of the house of Nathan apart, and their wives apart:*

Ver. 13. *The family of the house of Levi apart, and their wives apart: the family of Shimei apart, and their wives apart:*

Ver. 14. *All the families that remain, every family apart, and their wives apart.*

Now here, surely it appears clear, from ver. 6 and 9; (1st), that they shall be restored *in a time of great trouble*; which trouble shall be even partly as a *preparation* for their restoration.—Even in a time when *all those* nations shall be troubled, who troubled them: and especially Rome; *Great Babylon*.

Just consistently with those words of the Prophet *Daniel*, concerning their *final restoration*; and concerning the *last days*.

Chap. xii.

Ver. 1. *At that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.*

2dly, It appears (from ver. 10); that their Repentance and Conversion, and their Mourning for *Him whom they have pierced*; that is for *The Messiah*; shall be at *Jerusalem*. And therefore it must be *after* they are, at least *in part*, restored, and brought thither.

3dly, It appears from ver. 12, 13, and 14; that although *particular families* are precisely named, yet *all the Tribes* are not

named ; but only such families as may be supposed to have been amongst those *first* restored : as indeed it is declared (ver. 7), that *the Tribe of Judah* shall be restored, *before* the rest of the Tribes ; and *a part* of that Tribe, namely, the *House of David*,—and those who were properly *Inhabitants of Jerusalem*,—*before* the whole of the Tribe.

And now I cannot but observe, that as the *second coming* of *The Messiah* in glory, is declared by our Lord himself, as well as by all these preceding prophecies, to be in the midst of a time of *great trouble upon earth*. So indeed the Jews formerly were so fully convinced of this, that when our blessed Lord, and Deliverer, *first* descended upon earth, in his state of deep humiliation, to be born as man, and to make the great atonement for sin ; one of the principal reasons why the Jews, (who were really at that very time *waiting* in full expectation of the coming of their MESSIAH), did not *then* believe in Him, or receive Him as *The Christ*, was because *it was not a time of general trouble upon earth*.

In short the very truth is ; that on the one hand the Jews would not apprehend, nor believe the words of holy Prophecy written concerning our Lord's first coming in *His state of deep humiliation, and suffering* ; being dazzled with the bright apprehensions of what was written concerning *His second coming ; His coming in glory* :—and, on the other hand, the Christian world *now*, are, in the contrary extreme ;—too backward to believe, and apprehend, what is really written, in the same divine words of holy Prophecy, concerning *His second coming upon earth in Glory* ; being blinded by their constant habit of contending against the Jews, *chiefly* for the former ; and by the presumptuous mystical application, that has taken place ; by means of applying those holy words that relate to the latter, merely to the fancied prosperity of the Christian church

on earth. Though such fancied prosperity, is a misapplication of the words, in direct contradiction to all the warnings of our blessed Lord himself, and of his holy Apostles.

But yet, both the ideas as far as they could be founded on Scripture, both of Jews, and Christians, shall at last be made to accord; and shall surely be accomplished fully; and be found to be ultimately right.

Christ our Lord hath indeed *been on the earth*; and in deep humiliation.—He hath suffered; and hath made atonement for sin; and hath purchased, and redeemed the souls of men, as with a great price;—(*for unless He, and He alone; unless He had gone through this earthly state of trial, entirely without spot or blemish, or resistance, even as a lamb without spot or blemish, we could not have been saved.*)

And He being risen from the dead, in His body;—and having ascended into heaven, in His body:—He will certainly, at the appointed time return; in the clouds of heaven,* even as He ascended; and even as the Jews do now still expect; a *Glorious Messiah*,—and *Their Messiah*;—*Their real Christ*, in every the fullest sense, in which they could fairly interpret what was written in their books concerning Him.

The prophet Isaiah expressly speaks of their *final restoration*, in a manner perfectly consistent with the idea of the Jews being restored *before* they are converted; when he thus describes, both their dispersion, and restoration, in two very sublime verses.

Chap. lxvi.

Ver. 19. *And I will set a sign among them, and I will send those*

* See the express promise—Acts, chap. i. ver. 11.

that escape of them, unto the nations, to Tarsish, Pul, and Lud that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

Ver. 20. And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses and in chariots, and in litters (or coaches), and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel, into the house of the Lord.*

And so again in

Chap. lx.

Ver. 8. Who are these that fly as a cloud, and as the doves to their windows?

Ver. 9. Surely the isles shall wait for me, and the ships of Tarsish first, to bring thy sons from far, their silver, and their gold with them, unto the name of the Lord thy God; and to the Holy One of Israel, because He hath glorified thee.

Ver. 10. And the sons of strangers shall build up thy walls.

And there are passages, in the holy Prophecy of the same divine Prophet, which to any one who is at all accustomed to apprehend the usual meaning of the emblematical language of prophecy, do expressly declare, both by *what people; and from what place; and at what time they shall be restored.*

Nay, there is even one whole chapter; which seems to give us the most astonishing, and the fullest information with regard to this matter.

* The marginal reading in our Bibles has it *coaches*.

Hereafter, perhaps, I may venture to explain the whole at large, in the manner in which it has struck me with the fullest conviction. And I have not the least doubt, but that it will also convince others.—But I forbear to do this at present; for reasons that will appear both justifiable, and obvious.

Here therefore let us pause.—Nevertheless; as I ventured to declare, on another occasion, once before;*—so must I venture to declare, again now;—that the fullest conviction is fixed in my mind, that the Times, and the Events, will *quickly*, and most *sufficiently*, speak for themselves, in perfect conformity with the Word of God.

I have only to add: that, to those who will duly search, with holy fear; without rash, hasty, presumption; and without fastidious contempt of what they do not, at first sight, understand; there is *much* more, *ready* to be known. And especially in that excellent, and astonishing book, the second book of *Esdras*. Concerning which it may be added;—that, notwithstanding its being placed in the *Apocrypha*; and notwithstanding its having been so long run down by presuming men; and so much neglected by indolent men; yet there is, in fact, the strongest evidence for its real authenticity: both internal, and external.

As to its internal evidence; let us only select *one* striking proof hitherto unnoticed;—and that even from what has been hitherto deemed the most objectionable part of the whole book.

In the 14th chapter we read these, which have been so often unjustly deemed strange, and extravagant words:

Ver. 10. *For the world hath lost his youth, and the times begin to wax old.*

* See Morsels of Criticism, p. 453.

Ver. 11. *For the world is divided into twelve parts, and the ten parts of it are gone already, and half of a tenth part.*

Ver. 12. *And there remaineth that which is after the half of the tenth part.*

But what *world* is the Prophet speaking of?—not of the *earth*; the *terraqeous globe*.—No, nor yet of the *duration of mankind as dwellers upon earth*.—But plainly of the *then fashion and state of things on earth*, during the prevalence of Paganism; and during the continuance of the Jewish *Theocracy*; and previous to the coming of *The Messiah*: whose *first appearance*, and coming upon earth, was to be the *end* of the state of the *Old World*, which had then already lost its youth.

Now, let us see *when* precisely, these words were spoken; and *when* this prophecy was delivered?

In the beginning of the 3d chapter, the Prophet fixes the exact date. For he says,

Ver. 1. *In the thirtieth year after the ruin of the city, I was in Babylon, and lay troubled upon my bed, and my thoughts came up over my heart.*

And only a few days after this, we find it was, that the holy Vision was communicated to him; and that the words in question were spoken by the Angel.

It only remains therefore to know what City it was; *whose ruin* he speaks of?

And certainly it was not *Jerusalem*. Because any one acquainted with chronology, and history, will recollect, that the

ruin and destruction of *Jerusalem*, was in the year 587, A. C.; which was more than *fifty* years before *Cyrus* took *Babylon*: and therefore must have been still *longer* before the time of this Vision of *Esdra*s; who, we are expressly told (chap. i. ver. 3.) was captive in the time of *Artaxerxes*.*

The City then, whose ruin the Prophet speaks of, must have been *Babylon* itself; the very City in which the Prophet was then laying troubled upon his bed.

And if so;—then, as the City of *Babylon*, we know, was ruined as to its Assyrian Dominion;—was taken, and plundered by *Cyrus*;—and the whole Assyrian Empire was ruined, and overturned, by *Cyrus*, in the year 536, A. C.; the time of the Vision, in the *thirtieth* year after, must have been in the year 31 after that event; that is, in the year 505, A. C.

Now then let us see, as to the rest of the computation.

The Prophet says, there remained of the duration of the *then State of the World*, only that which is *after the half of the tenth part*; the whole period being divided into *twelve parts*.

Then it is plain, there remained only *three half parts*.

And if the end of the period of that Old World, was to be just at the beginning of the New Period, under the *Blessed Gospel*; taking its date, from the manifestation of THE MESSIAH.—Then 505 years was, in prophetic language, *three half parts*:—and of course $168\frac{1}{3}$ years, or rather 168 years (according to the more usual lax mode of general prophetic computation) would be *one half part*.

And having obtained these facts as *data*; we may perceive, that

* In the year 464, A. C. *Ezra* (or *Esdra*s) was appointed by *Artaxerxes Longimanus* to go into *Judea*, to settle the Jewish Government there.

an whole part would be 336 years. And consequently that ~~twelve~~ whole parts, or the whole period of the duration of the state of the *Old World*, of the old fashion and frame of things, civil and ecclesiastical, according to the Prophecy, would be 4032 years. ~~to note~~

Now it is at present generally acknowledged, that Our Blessed Lord was born on earth, in the year of the world 4004 from the creation ; at least so the allowed computation is, from the Hebrew mode of reckoning. And we know that Our Blessed Lord *began to be* ABOUT *thirty years of age*, when he was baptized by John.*

If therefore we suppose those words to imply that He was twenty-eight, or a little more, when He began to preach the Good Tidings of Salvation ; those few years added to 4004, make just 4032. The completion of the very period, *when*, according to this Divine Prophecy, the Old Dispensation of things in the World was to end.†

* Luke, chap. iii. ver. 23.

† The whole computation detailed at length, may be shewn as follows:

		A. C.
The complete ruin of the Babylonian empire was	- - -	536
The time of the Vision of Esdras was <i>the thirtieth year after</i> , and that must		
have been therefore properly 31 years after	- - -	31
Then the three half parts were	- - -	3)595
And consequently one half part was	- - -	168½
From whence it follows that one whole part was, if we neglect the frac-		
tion ; as is often usual in prophetical computations	- - -	336
		12
		672
		336
And of course then all the twelve parts ; or the whole age of the Old World ;		
amounted to	- - -	4032

If this, considering how difficult it always is to adjust any chronological facts, with minute exactness, is not *internal* evidence of the truth of this Prophecy ; I know not what can be so of any.

Now then,
 Our Lord was born on earth, in the year of the world - - - 4004
 And began to preach, and to declare his Blessed Gospel, when he was about
 28, or about 30 years of age - - - 28
 And this amounts exactly to - - - Years 4032

As these computations do, in this striking manner, accord with the Prophecy ;— even in a more precise manner than is common in the usual lax mode of Prophetical Computations ; so it further deserves notice, that the *beginning* of every one of the *twelve parts* mentioned, seems in a most remarkable manner, very nearly, to correspond with the *greatest, and most interesting leading events*, in the world.

Indeed those who duly search the records of chronology, will find no *such leading events* in any of the intervening spaces of time : or *such* as would in any respect correspond with any *other divisions* of the Old World's age.

And what is still more remarkable ; *every one of these twelve parts* of the duration of the Old World, in *all its whole progressive history of events*, and circumstances ; seems to have had a very *different distinguished character*, from those that either went before, or followed after,

A. M. A. C. Part.

- 4004 . 1 The Creation.
 336
 336 . 3668 } . 2 A very little before this year, men had just begun to call upon the
 336 336 } Name of the Lord.
 672 . 3332 } . 3 Enoch lived. And the knowledge of Astronomy was first intro-
 336 336 } duced. As also Chemistry ; and the working in Brass, and
 in Iron.
 1008 . 2996 } . 4 A very few years after this, Seth died ; and Noah was born.
 336 336 }

And as to the external evidence; surely that is not to be esteemed at all *less*; when we find Our Lord Himself seems to have vouchsafed to refer to this book, just as He did to the other Prophecies; and especially in those remarkable words, which plainly intimate a reference to *a preceding prophecy*, and cannot

1344 . 2660 } . 5 The wickedness of the Old World was come to its greatest pitch.
336 336 } And, in this part, the Ark was built; and the Flood came.

A. M. A. C.

1680 . 2324 } . 6 The world was re-peopled by Noah, and his Sons. And, in this
336 336 } part, *Babel*, and *Nineveh* were first built.

2016 . 1988 } . 7 A very few years after this, in 1996, Abram was born.
336 336 }

2352 . 1652 } . 8 A few years before this, in 1706 A.C. Jacob, and the Israelites
336 336 } went into Egypt.

2688 . 1316 } . 9 Just before this, in 1440 A.C. *Joshua* had put the Israelites into
336 336 } possession of the Promised Land.

3024 . 980 } . 10 Solomon was reigning; and had just dedicated the temple, A.C.
336 336 } 1004.

3360 . 644 . 11 Only about 100 years before this, Rome had been founded; and
336 336 } therefore *now* first became known as *a kingdom in the world*. And
Sir Isaac Newton, in his Chronology, deems Rome even to have
been built about this time A. C. 627—And about this time
also, foreigners were planted in *Samaria*, by *Eserhaddon*.—The
kingdom of the Medes was also established about this time.

3696 . 308 . 12 This was the æra of the Macedonian Empire. Alexander hav-
336 336 } ing entered Babylon in 331.

A.D.

4032 . 28 Our Lord begins (or at least was near beginning), to make known

well be applied to any prophecy we know of, excepting to that of Esdras.

Luke, chap. xi.

Ver. 49. *Therefore also said the wisdom of God, I will send them Prophets, and Apostles, and some of them they shall slay and persecute.*

the Holy Gospel. And the old state of the world ends;—ends, even in its *Gentile Civil State*, by the Establishment of the Roman Empire, under Augustus;—as well as in its *Religious State*, by the coming of the Blessed Light of the Gospel.

Having given this short illustration, I cannot but add, in this note; that there is another passage, in the Book of Esdras, which has been most exceedingly scoffed at; and which yet, when the veil of ignorance is once removed, appears to be no ways exceptionable; but indeed an account perfectly consistent not only with the antient, but with the modern customs, of the East. It is as follows:

Chap. ix.

Ver. 23. ———— *cease yet seven days more, (but thou shalt not fast in them.)*

Ver. 24. *But go into a field of flowers, where no house is builded, and eat only the flowers of the field; taste no flesh, drink no wine, but eat flowers only.*

Ver. 26. *So I went my way into the field which is called Ardath, like as he commanded me: and there I sat amongst the flowers, AND DID EAT OF THE HERBS OF THE FIELD, and the meat of the same satisfied me.*

Now we find, from Chardin, that the going into a *field of flowers*; and the pitching a tent there; and the dwelling there for several days together, in the spring; has amongst the Persians always been deemed a great luxury;—and is an indulgence with which they often gratify themselves. And as to *Esdras's* eating only *the herbs of the field*, (which might be supposed to be boiled, or even dressed in various ways,) it certainly is what many of the Asiatics do, out of choice, to this very hour.

It is worth while to insert the express words of Chardin himself. Tom. I. p. 176. Ed. printed at Amsterdam, 1711.

Ver. 50. *That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation.*

Again, Luke, chap. xiii.

Ver. 34. *O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not?*

Ver. 35. *Behold your house is left unto you desolate: and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord.**

Now the words of *Divine Wisdom* here referred to, are actually to be found, and, as I apprehend, are *only to be found*, in this second book of Esdras; for there we read,

Chap. i.

Ver. 28. *Thus saith the Almighty Lord,—Have I not prayed you as a father his sons, as a mother her daughters,—*

“ Le Gouverneur alla au Camp, qu’il avoit fait dresser a une lieue de la ville, en une grande et belle prairie toujours couverte de fleurs, durant la belle saison, &c.

“ Les tentes du Gouverneur étoient magnifiques. Il y avoit en petit, toutes les commoditez d’un Palais, &c.

“ Les grands ont coutume en ce royaume, d’aller ainsi passer le printems a la campagne.”

The only difference was, that this Governor, mentioned by Chardin, with his suite, went, *into the field of flowers*, merely to enjoy rural diversions; and Esdras, with fewer attendants, went for the sake of serious retirement.

* See also Matthew, chap. xxiii. ver. 34, 35, 37, 38, 39.

Ver. 29. *That ye would be my people, and I should be your God ; that ye would be my children, and I should be your Father ?*

Ver. 30. *I gathered you together as a hen gathereth her chickens under her wings : but now, what shall I do unto you ? I will cast you out from my face.*

Ver. 32. *I sent unto you my servants the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require of your hands, saith the Lord.*

Ver. 33. *Thus saith the Almighty Lord, your house is desolate.*

These intimations concerning the authenticity of the second book of Esdras, I have ventured here to give ; with a view to remove the too commonly imbibed prejudice against it ;—and to draw the serious, considerate, and learned, to an attentive perusal of it.

The figurative intimations to be found in it throughout ; concerning *Jerusalem* ; and concerning the *Roman Empire* ; and concerning *its Succeeding Kingdoms* ; have many of them been most wonderfully fulfilled already.

And at the same time it strongly marks out the present times of trouble :—and even admonishes those, who trust on God, how to act. Concluding with words that cannot be too often repeated.*

Behold, God himself is the judge, fear Him : leave off from your

* Chap. xvi. ver. 67.

sins, and forget your iniquities, to meddle no more with them for ever ; so shall God lead you forth, and deliver you from all trouble.

The language of the whole book moreover, is uniformly consistent with all the rest of the prophetic emblematical language, in every part of the Holy Scriptures. And may, by the assistance of the Key, which is afforded us to that language, (by the uniform tenour of its expressions in all the Divine Writings,) be, with due attention, effectually understood: and especially as to the many parts hitherto accomplished.

It only remains to be observed, that the events foretold in the Book of *Esdras*, like those predicted in the *Apocalypse of St. John*, are (excepting what is mentioned with regard to Jerusalem, and the Jews,) almost entirely confined to the history of *those parts of the earth*, where Christianity has had its spread, and influence.

Nor ought this to be wondered at, either by Jew, or Gentile ; or by any profane scoffer.

For as, in the promised MESSIAH, *all the Nations of the Earth were to be finally blessed*. And as, in the gradual prophetic unfolding of the history of the immediate Descendants of *Abraham*, *Isaac*, and *Jacob*, and *Holy David*, to whom *the promise* was first made, and in the prophetic unfolding the history of the Church of CHRIST, during its first state of *spiritual warfare*, on earth, before *the glorious, final, second coming of THE MESSIAH* ; was in reality involved the final fate, and the promised final happiness, of *all the rest of the nations upon earth* ;—so the account of the superintending guidance of the events relating to the history of *the Jews*, and of what has been properly *the Christian world* ; was alone of importance to be prophetically pointed out.—

To be pointed out by that Divine Word of Prophecy, concerning which it is declared, that

The Testimony of Jesus, is the Spirit of Prophecy.

or, as the words should rather be translated, that

*The Spirit of Prophecy, is the Testimony of Jesus.**

Seen, as all Prophecy should be seen in this light ; the events of the history of other nations upon earth, besides the *Jews*, and *Christian Nations*, during the interval to which the Prophecies relate ; could be of no more consequence, than the history of *any private man* ; nor any more worthy to be taken notice of, in the prophetical writings ; though indeed all those nations, as well as every private individual, will finally be interested, in the highest degree ; and, unless it is *wilfully* their own faults, be finally *blessed*, in the full completion of all things that are written. And *in the final perfecting of all things*, by THE MESSIAH—THE CHRIST—THE LORD.

In the mean while, surely we may be allowed to remark ;—and ought to mark ; with regard to the spiritual warfare of the *Christian Church* ;—that as *Atheism masked*, in reality produced its worst corruptions ; so *Atheism unmasked* has produced its dire scourge. —And if its mischief should proceed even still further, we ought not to be astonished, when we remember, that Our Lord Himself has pronounced those alarming words,

Luke, chap. xviii. ver. 8.

When THE SON OF MAN cometh, shall he find FAITH on the earth ?

The whole book of *Esdras* has in great part been fulfilled.—And an apprehensive mind must wish to recommend the atten-

* Revelations, chap. xix. ver. 20.

tive perusal of it, to all the serious, and well disposed, who have been used to search the Prophetical Writings.

These are not days to compliment away the truth, out of respect of persons, or of opinions ; or to be timid in declaring it.

Truth is awfully great. Let it ever fairly be brought to light ; and left to its own energetic strength, to prevail.

A
SUPPLEMENT
TO THE
REMARKS ON THE SIGNS
OF
THE TIMES;

WITH
MANY ADDITIONAL REMARKS.

BY EDWARD KING, ESQ. F. R. S. A. S.

Watch,—And what I say unto you
I say unto all,—Watch.

Mark, chap. xiii. ver. 35, 37.

SUPPLEMENT

TO THE

REMARKS ON THE RIGGS

THE TIMES

BY THE EDITOR OF THE TIMES

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SUPPLEMENT, &c.

WHETHER the Second Book of Esdras be really authentic, or not, is a matter which it may be best not to enter into any further discussion of, at present, by any regular chain of argument ;—notwithstanding the firm persuasion of my own mind, in consequence of many other convincing circumstances, besides those which have been already mentioned in my former Remarks.

SACRED TRUTH ought ever to be left to speak for itself, by slow degrees, to the candid, and unprejudiced mind.

But surely, at this awful period, in which we live ;—and after some *new*, surprising, and most interesting events, that have recently happened ;—and considering others that *seem coming to pass* ;—it well deserves to be offered to the consideration of every contemplative person ; that in the latter part of *that Book* ; after the closure of almost the whole of the emblematical part of the Prophecy ; and in the *final part*, where the dreadful state of things is described, that is plainly represented as being to take place, just before the final restoration of the Jews ; and previous to the Second

Coming of JESUS of Nazareth, THEIR GREAT MESSIAH :—in the very part, where, by a sort of re-capitulation, *Esdras* describes the alarming concomitant signs of that last dread time of confusion ;—we read these words ;

2 Esdras, chap. xv.

Ver. 8. *Behold the innocent and righteous blood crieth unto me, and the souls of the just complain continually.*

Ver. 9. *And therefore saith The Lord, I will surely avenge them, and receive unto me all the innocent blood from among them.*

Ver. 10. *Behold my people is led as a flock to the slaughter. I will not suffer them now to dwell in the land of Egypt.*

Ver. 11. *But I will bring them with a mighty hand, and a stretched out arm, AND SMITE EGYPT WITH PLAGUES AS BEFORE, AND WILL DESTROY ALL THE LAND THEREOF.*

Ver. 12. EGYPT SHALL MOURN, AND THE FOUNDATION OF IT SHALL BE SMITTEN, WITH THE PLAGUE AND PUNISHMENT THAT GOD SHALL BRING UPON IT.

Ver. 13. *They that till the ground shall mourn : for their seeds shall fail, through the blasting, and HAIL, and by a terrible STAR.**

* The words in the Vulgate are, *a sidere terribili* ; and therefore I translate them plainly thus ; instead of using the translation, *and with a fearful constellation.*

Ver. 28. *Behold an horrible vision, and the appearance thereof from the East:*

Ver. 29. *Where the nations OF THE DRAGONS OF ARABIA shall come out with many chariots, and the multitude of them shall be carried as the wind upon earth, that all they which hear them may fear and tremble.*

Ver. 30. *Also the CARMANIANS * raging in wrath shall go forth as the wild boars of the wood, and with great power shall they come, and join battle with them, and shall waste A PORTION OF THE LAND OF THE ASSYRIANS.*

Ver. 31. *And then shall the dragons have the upper hand.—Remembering their nature; (or rather their first descent, and origin*

* *Carmania*, is a country, on the east part of *Persia*, remarkable, if we may believe the concurrent testimony of Geographers, for some formidable *deserts*, (see Diodorus Siculus, 630, p. 261, ed. Wesselingii; and also Heylin, p. 821; and Sanson, p. 257, who calls the part referred to, *Sablestan*.)

The mention of *Carmania*, therefore, cannot but bring to the minds of the curious, a reference to *that very country*, from whose deserts *the Turks* did actually come into Europe:—and induce them to suspect, that *Carmanians*, in this verse, does some how or other refer to the *Turks*.—

This wonderful people, after they had first migrated into the part of *Armenia*, called *Turcomania*, did actually go into *Persia*; and established *the first beginning of their Greatness, and Power*, in *Persia*: and even in *those Deserts*, which could hardly be found to exist any where, except in *Carmania*, and to which all the descriptions direct us.

Some writers have erroneously even considered the *Turks*, as deriving their origin from *Persia*;—and though it is now generally acknowledged, on the best authorities, that their *first descent* was from *Scythia*;—yet it is a fact, that *Tangrolopix*, the very first known Turkish King, or Chieftain, had with his followers been sent for, on

by birth*); and, if they shall turn themselves, (or rather, and they shall turn themselves) conspiring together in great power, to persecute them. †

Ver. 32. Then **THESE** shall be troubled, and keep silence through their power, and shall flee. And after this it follows,

Ver. 35. They shall smite one upon another, and they shall smite down a great multitude **OF STARS** upon the earth,—even **THEIR OWN STAR**. ‡

account of their valour, to aid *Mahomet*, the then *Persian Sultan*; and that, when *Mahomet* refused afterwards, to let them return to their own country, they retired into the desert that was called, the Desert of *Caraunitis*, and there defended themselves, for a time, against him;—and at last, *Mahomet* being slain by a fall from his horse in a great pitched battle with them, they became possessed of *Persia*; making *Tangrolopix* himself thenceforth *Sultan*; about A.D. 1030; so that in fact, and in event, the *Turks* did actually come from *Carmania*;—and might very justly be called, in the Spirit of Prophecy, *Carmanians* to this very hour.

And this, the more especially, as it is recorded, that *Tangrolopix*, having thus, by what was called rare fortune, of a mean Captain become *King of Persia*, did forthwith command the garrison that kept the bridge over the *Araxis* to be removed;—whereby, a free passage was given unto the rest of the *Turks*, his countrymen, at their pleasure, to come over;—who in great multitudes repaired into *Persia*.

The detail of these facts may be seen in Knoll's History of the *Turks*, p. 1. 5.

* The Vulgate has it, *Nativitatis suæ memores*.—And it is well known, that the *Arabians* were descended from *Ishmael* the son of *Abraham*, and had, therefore, the same Father with the *Jews*.

† The words are, *et convertent se; conspirantes in virtute magna ad persequendos eos*.

‡ It is well known to those who are acquainted with the Prophetical writings, that according to the uniform language of Holy Scripture, a *Star* always denotes

And further on, in continuance of the description of the same closing scene of Prophecy, we read,

Chap. xvi.

Ver. 1. *Woe be unto thee, Babylon, and Asia: woe be unto thee, EGYPT, and SYRIA.*

Ver. 2. *Gird up yourselves with clothes of sack and hair, bewail your children, and be sorry; for your destruction is at hand.*

Ver. 3. *A sword is sent upon you,—and who may turn it back?*

Ver. 4. *A fire is sent among you,—and who may quench it?*

Ver. 5. *Plagues are sent unto you;—and what is he that may drive them away?*

some distinguished Chieftain or Commander.—And that *Stars* denote the Nobles, and Great Personages of any Country, or family.—Thus the *Heads of the Tribes of Israel*, Joseph's Brethren, are in *Joseph's Dream*, denoted by *Stars*;—Genesis, chap. xxxvii. ver. 9, 10.—The great men of Egypt are denoted by *Stars*, in the Prophecy where Ezekiel speaks of their destruction by the Babylonians, and Persians. Ezekiel chap. xxxii. ver. 7, 8.—In the Prophecy which is so justly, and generally allowed on all hands to relate to that great Marauder, and invader, *Attila*, he is described as a *Star*. Revelations, chap. viii. ver. 10, 11.—And in the prophecy that expressly relates, according to all the best interpretations, to *Mahomet* himself, the *Prophet of the Arabians, and Egyptians*, and the first Head of the Saracenic invading empire; he is also described as a *STAR*. Revelations, chap. ix. ver. 1.—And, therefore, may certainly with the greatest propriety, with regard to the *Arabians, and Egyptians*, be called *their own Star*.—And if there be indeed, at present, that secession of a body of the Arabians from Mahometism, that has been more than once mentioned in the public prints, the Arabians at least, have already begun, according to the prophetic language, to cast down their own *Star*.

These are words that one would think, must call for some attention, in these days.

And all these remarkable *Denunciations*, concerning *Egypt*, and *Arabia*, and *Syria*, (in chap. xv. ver. 11, 12, 29, 31, 35; and chap. xvi. ver. 1, 2, 3, 4, 5); of *Esdras*, which are, in his astonishing Prophecy, so plainly declared to relate expressly to the *very last times*, preceding the final accomplishment of all things;* do still the more particularly deserve our attention, when compared with what is so positively affirmed by the Prophet Zechariah, chap. x. who, prophesying *after the captivity at Babylon*, could speak of no other restoration of the Jews, than the *final Restoration*;—and still more when compared with what is affirmed also by that most Divine Prophet, *Isaiab*, in such solemn language, concerning the *tremendous prelude*, to the UNMERITED MERCY, finally to be shewn to the *Remnant of the House of Israel, on earth*;—as a prelude to the completion of the UNMERITED MERCY, to be extended, finally, through their TRUE MESSIAH, unto all men:—even through HIM;—who was to be indeed *A LIGHT to lighten the Gentiles*; and *THE GLORY of His People Israel*.†

Zechariah, the *very Prophet* who so plainly intimates the *Restoration* of a part of the Jews, *even before their conversion* proclaims these prophetical words;

Zechariah, chap. x.

Ver. 6. *I will strengthen the house of Judah, and I will save the*

* This circumstance of their relating to the *very last times preceding a great, and final deliverance*, will (to those accustomed to prophetical allusions) appear still more forcibly, from chap. xvi. ver. 38, where *the pangs of the world* in the last days, are compared to those of a woman bringing forth a son.

† Luke, chap. ii. ver. 32.

house of Joseph, and I will bring them again to place them :—for I have mercy upon them :—and they shall be as though I had not cast them off :—for I am THE LORD THEIR GOD, and will bear them.

Ver. 7. *And they of EPHRAIM shall be like a mighty man, and their heart shall rejoice, as through wine :—yea, their children shall see it, and be glad :—their heart shall rejoice in THE LORD.*

Ver. 8. *I will hiss for them,—and gather them ;—for I have redeemed them,—and they shall increase, as they HAVE increased.*

Ver. 9. *And I will sow them among the people :—AND THEY SHALL REMEMBER ME IN FAR COUNTRIES,—and they shall live with their children, and turn again.*

Ver. 10. *I will bring them AGAIN ALSO OUT OF THE LAND OF EGYPT,—and gather them OUT OF ASSYRIA,—and I will bring them into the land of GILEAD AND LEBANON ;—* and place shall not be found for them.*

Ver. 11. *AND HE SHALL PASS THROUGH THE SEA WITH AFFLICTION,†—and shall smite the waves in the sea,—and all the deeps of the river shall dry up :—and the pride of Assyria shall be*

* That seems plainly to be, *geographically*, into the country between the Sea of Galilee, and Joppa.

† Can we, on reading these words, well forbear to bring to mind, the late, very great and truly celebrated defeat, and even destruction of the Navy, which conveyed over *that Power*, which now seems to be harassing, and distressing Egypt, so as to cause its Sceptre truly to depart away?—the passage, of *that Navy* was indeed with affliction,—and surely the waves of *that Sea* were never before so smitten, as with the dreadful cannonading of that tremendous Action.

brought down,—and THE SCEPTRE OF EGYPT SHALL DEPART AWAY.

Let us now attend to the words of Isaiah,—

It is well known, that the *Divine Prophecy of Isaiah* was, as is declared in the beginning of the first chapter, delivered at different successive periods of time ;—and therefore is divided into different portions ;—each portion beginning with warnings, and reproofs to the Israelites, as intended emblems of all mankind, because of their wickedness, and their proneness to Idolatry :—and threatening not only their captivity, under the Babylonians ; but also their final *long captivity, and sad rejection* ;—then declaring the punishment, and judgments, that should, afterwards, be upon those several nations (and beings) that were, by the Divine Wisdom, permitted for a time to be their scourge ;—and lastly, comforting them, and promising their final deliverance, of Almighty God's free mercy ; and because of His gracious promises to their forefathers ;—and the final establishment of the Kingdom of Bliss, and Glory, of their GREAT MESSIAH.—And this arrangement continues, uniformly, throughout all the several parts of the whole Prophecy :—only the latter portions speak more particularly, and in still more sublime language, both concerning *the previous humiliation, and bitter sufferings of the MESSIAH*, when HE should first come upon earth, in our human nature, as the SON OF DAVID, to fulfil all Righteousness, and to make atonement for sin, and to obtain the purchased redemption :—and concerning the great Glory to be revealed, when HE should, *afterwards*, in completion of the whole, come finally, with *Great Glory*, in the *Clouds of Heaven*, as THE GREAT TRIUMPHANT MESSIAH, so long expected by *His People*,—even by the Israel after the flesh.

Amongst the Denunciations, of the Prophecy of Isaiah ;—those of the destruction of *Nebuchadnezzar's* Kingdom of Babylon,—and of the *Tyrians*,—have often been taken notice of, as having been so completely, and so literally fulfilled, in all points.—And the denunciation (chapter xix.) concerning Egypt, has also been fairly pointed out, as containing the *exact outlines*, through successive ages, of the history of that wonderful country ; from the time in which the Prophet lived :—and as describing exactly its successive scourges ;—by *its civil wars, before the time of Psammitichus* ;—by *Nebuchadnezzar* ;—by *Cambyses* ;—and by all its *successive oppressors* : down to the time of *Alexander* ;—and as containing sufficient intimations, also, of its peculiar interval of *some prosperity*, in the time of the *Ptolemies* ;—who though *they exercised authority** upon them ; were, not without some reason, *called benefactors*.

But there is surely a part, *in the very end* of this prophecy, concerning EGYPT, (and which therefore seems to relate to what was to come to pass, *in the very later times* :—even in those more immediately preceding the final Restoration of the Jews ; and the GREAT COMING OF their MESSIAH ;) which has not perhaps been sufficiently attended to ; and does yet, in these days, seem to deserve the deepest consideration.

The (¶), by the Editors of the *Holy Bible*, seems, by some accident, to have been placed one verse too low ;—for the *sense*, as to all that relates *to the Temple of the Jews, to be built under the Ptolemies in the land of Egypt*, seems most plainly to end with the ending of ver. 21 ; and then follows, as quite a new subject, these interesting words :

* *Euergetes*.—See, as to Ptolemy Euergetes ; the words of our Lord Himself, Luke, chap. xxii. ver. 25.

Isaiah, chap. xix.

Ver. 22. *And the Lord shall smite Egypt ;—He shall smite and heal it ;—and they shall return even to the Lord,—and he shall be intreated of them, and shall heal them.—*

Ver. 23. *In that day shall there be a highway out of Egypt to Assyria,—and the Assyrian shall come into Egypt,—and the Egyptian into Assyria,—and the Egyptians shall serve with the Assyrians.*

Ver. 24. *In that day SHALL ISRAEL BE THE THIRD WITH EGYPT, AND WITH ASSYRIA, even a blessing in the midst of the land :*

Ver. 25. *Whom THE LORD OF HOSTS shall bless,—saying, Blessed be Egypt my people,—and Assyria the work of my hands,—AND ISRAEL MINE INHERITANCE.*

See also, the words of the same Divine Prophet ; speaking in the very first division of his Prophecy, concerning the *last days* in words that have (we may venture to say, without presumption) been *very inadequately*, and even unintelligibly, applied to the first coming of THE MESSIAH, in his state of humiliation, and suffering.

Isaiah, chap. xi.

Ver. 10. *In that day there shall be a ROOT OF JESSE, which shall stand for an ensign of the people ;—to it shall the Gentiles seek :—and his REST shall be glorious.*

Ver. 11. *And it shall come to pass in that day, that the Lord shall set his hand, AGAIN THE SECOND TIME, to recover the remnant of HIS PEOPLE, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cusb, and from Elam, and from Shinar, and from Hamath, AND FROM THE ISLANDS OF THE SEA.*

Ver. 12. *And he shall set up an ensign for the Nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.*

Ver. 13. *The envy also of Ephraim shall depart.*—and the adversaries of Judah shall be cut off:—EPHRAIM SHALL NOT ENVY JUDAH,—and Judah shall not vex Ephraim.—*

Ver. 14. *But they shall fly upon the shoulders of the Philistines toward the west,—† they shall spoil them of the east together:—and they shall lay their hand upon Edom, and Moab, and the children of Ammon shall obey them.*

Ver. 15. *And the Lord shall utterly destroy the tongue of the Egyptian sea;—and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. —*

* The envy probably of that tribe, because the GREAT KING OF ISRAEL was not to be found descending from their tribe, as Saul first did.

† Considering the situation of the Old Country of the Philistines, this can hardly be any other way, than by means of ships.

Ver. 16. *And there shall be an highway for the REMNANT OF HIS PEOPLE, which shall be left, from Assyria; LIKE AS IT WAS to Israel in the day that he came up out of the land of Egypt.*

Now let us also, in confirmation of all these ideas, fairly attend to a few words of the Prophet *Zephaniah*:—for either these books are indeed *Sacred Writ*; or they are not;—and it appears, at least to my humble mind, to be a profanation, to pretend to revere them; and then to say they are not be understood; and to neglect them.—

Either there is Divine Truth in them;—or there is not.—And too great an opportunity of blasphemy, has been given, to those who believe not;—whilst misinterpretations, and mere *far fetched allusions*, have been at all, or even in any one instance, allowed to be the substance of their sacred contents.

They have been, in every point, literally fulfilled in their former parts;—and why should they not be so in their closing final declarations; which may justly be expected to be even the most important.

Thus speaketh *Zephaniah*, concerning the last days.

Zephaniah, chap. iii.

Ver. 8. *Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey:—for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger:—for all the earth shall be de-*

voured with the fire of my jealousy, (or as it should perhaps always rather be interpreted, of my lively quick apprehension.)

Ver. 9. *For then will I turn to the people a pure language (or rather,* then will I return unto the people, or upon the people, a power of speaking, (according to the true intent and meaning of their language,) that they may all call upon the NAME OF THE LORD, to serve HIM with one consent.*

That is, in other words, I will bestow upon them a spirit of true Interpretation,—that they may call rightly, upon the NAME OF THE LORD, THE MESSIAH.

Ver. 10. *From beyond the rivers of Ethiopia my suppliants,—even the daughter of my dispersed, shall bring my offering.*

Ver. 19. *Behold at that time I will undo ALL THAT AFFLICT THEE: and I will save her that halteth,—and gather her that was driven out,—AND I WILL GET THEM PRAISE AND FAME in every land where they have been put to shame.*

Ver. 20. *At that time will I bring you AGAIN,—even in the time that I gather you: for I will make you A NAME and a Praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.—*

* The words, as rendered in the Septuagint are, γλῶσσαν εἰς γενεὰν αὐτῆς; and as εἰς, (according to Vigerus de Idiotismis, p. 573) is sometimes taken for κατὰ, they may justly be translated literally, *a tongue according to its kind*; just as, in Genesis, chap. i. ver. 12. σπείρων σπέρμα κατὰ γένος, is translated, *yielding seed after his kind*.

Not to attend to all these uniform declarations of Scripture, concerning the *latter days*; so particularly worded; that they cannot be applied to any thing that has hitherto come to pass in the history of the *Jews*;—that astonishing people;—who are *made indeed an astonishment*, as their Divine Prophet Moses foretold;*—and are so wonderfully preserved,—still a DISTINCT PEOPLE—through so many ages;—would be a want of that *watchfulness*, which is ever a Christian Duty.

The present state of things is unquestionably distressing, and alarming:—but, that the dreadful convulsion, that there is *now* amongst the Nations upon earth, will finally, some how or other, be followed by *great bliss*,—and by the *Restoration of the Jews*,—seems plainly to be foretold, in the Prophetical words of that magnificent Psalm, the xlvith;—if we will allow *waters, and the floods of waters*, according to the acknowledged meaning of *those words* in other Prophetical writings, to signify, *commotions of multitudes of people*;—and *the hills* to signify *states, and civil establishments*;—and *mountains, Great kingdoms*.

That the xlvith Psalm was designed to be Prophetical;—and to call for more than common attention; seems manifest from the repetition of the Hebrew word *Selah*, at the end of so many of the verses.

Psalm xlvii.

Ver. 1. *God is our hope and strength:—a very present help in trouble.*

* Deuteronomy, chap. xxviii. ver. 37.

Ver. 2. *Therefore will we not fear,—though the earth be moved : and though THE HILLS be carried into the midst of the sea ;*

Ver. 3. *Though the WATERS thereof rage and swell :—and though THE MOUNTAINS shake at the tempest of the same.*

Ver. 4. *The rivers of the flood THEREOF shall make glad the CITY OF GOD:—The Holy place of the Tabernacle OF THE MOST HIGHEST.*

We are too apt to consider the powers of this world as effecting that only, which was their avowed design, and purpose ;—and lose sight of that *over-ruling guidance* of OMNIPOTENCE, which maketh the creature the instrument of HIS WRATH ; and also, when it pleaseth Him, the instrument of bestowing HIS BLESSINGS ;—wondrously bringing forth good even out of evil.

As it was commanded the Israelites, when about to pass the Red Sea, that *they should stand still and see the salvation of the Lord* *—and that the Lord should fight for them, and they should hold their peace ; even so, on their final restoration to their own land, whenever it does come to pass, we have every reason to believe, it will be brought about by the most unlooked for means ;—and by [the undertakings of those, who were the furthest from intending any *such* thing.—Whilst nothing the Jews themselves ever could do, or attempt, would in any degree tend to promote it ;—but even be an hindrance to it.

It will as truly, as the first deliverance from *Egypt*, unquestionably be made manifest to be effected by the hand, and power of a *superintending over-ruling Providence alone.*

* Exodus, chap. xiv. ver. 13, 14.

To the powers on earth, in many, many instances, may indeed be applied those words of the *Divine Prophet Isaiah*, concerning the King of Assyria ;

Chapter x.

Ver. 7. ——— *It is in his heart to destroy, and cut off nations not a few.*

Ver. 13. *For he saith ;—by the strength of my hand I have done it, and by my wisdom ;—for I am prudent ;—and I have removed the bounds of the people, and have robbed their treasures ;—and I have put down the inhabitants like a valiant man.*

Ver. 14. *And my hand hath found as a nest the riches of the people :—and as one gathereth eggs that are left, have I gathered all the earth.*

But, saith the Almighty Word ;

Ver. 15. *Shall the ax boast itself, against him that beweth therewith?—or shall the saw magnify itself against him that shaketh it?—as if the rod should shake itself against them that lift it up,—or as if the staff should lift up itself as if it were no wood.*

And afterwards we read, concerning the King of Assyria,

Isaiah, chap. xxxvii.

Ver. 26. *Hast thou not heard long ago,—how I have done it?*

and of ancient times that I have formed it?—now have I brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps.

Ver. 27. *THEREFORE their inhabitants were of small power,—they were dismayed, and confounded:—they were as the grass of the field, and as the green herb,—as the grass on the house tops,—and as corn blasted before it be grown up.*

Like as was said of *Sennacherib*; so it may be said of any Fierce Powers on earth; that whatever they effect, at any time, is only by the permission of *ALMIGHTY GOD*, for such purposes, as *HE* seeth fit in His Divine Wisdom; however contrary *their* meaning was.

And of the Jews it will probably be found to be true at last, as it was on their great deliverance at first; and on other occasions also; *that their strength was to be still.* *

Neither in *Sennacherib* of old, nor in any Powers of modern time, will blasphemy and wickedness be ever found *finally* to have prospered:—for those words will surely be everlastingly established;

Isaiah, chap. iii.

Ver. 10. *Say ye to the righteous, that it shall be well with him:—for they shall eat the fruit of their doings.*

Ver. 11. *Woe unto the wicked,—it shall be ill with him:—for the reward of his hands shall be given him.*

* Isaiah, chap. xxx. ver. 15.

And it will doubtless finally be said, to the Emblematical, Prophetical *Sea of many Waters*, (the raging of many peoples); as it was said to the raging of the natural Sea itself;—

*Hitherto shalt thou come, but no further :—and here shall thy proud waves be stayed.**

And (if we trust in the Divine Prophecies,) it will be true of the Emblematical Waters as of the waters of the Deluge.

That after these dreadful days of confusion,—they shall not turn again to cover the earth.†

During the several horrible derangements, permitted for a time on the face of the earth, humble contemplation is the duty of a reasonable being.—And it well becomes the sequestered man, in whatsoever period he lives, to mark in the hours of his humble retirement, with curious attention, the direful progress of PERMITTED WOES; and the wonderful operation of the concealed hand of Divine Providence, effecting, amidst them all, by unsuspected means, the accomplishment of those *Great Events*, which have been ordained from the very first; and have been even revealed in the word of Holy Prophecy;—but have remained hidden, and veiled for ages;—till the times of *their accomplishment* approached.

Just as we read concerning the first discovery of the whole Gospel Dispensation itself, in the words of the Apostle, speaking concerning the first coming of THE MESSIAH upon earth, in His state of great humiliation; that it was a matter,

Which in other ages was not made known unto the sons of men,‡—and was the mystery which had been hid from ages, and from generations.§

* Job, chap. xxxviii. ver. 11.

† Ephesians, chap. iii. ver. 5.

† Psalm civ. ver. 9.

§ Colossians, chap. i. ver. 26.

We ought not to presume to *Prophecy*;—but we ought, as was the case, at the time of our Lord's *first advent*; when the Prophecies concerning HIS COMING began to be more clearly understood, to be attentive to admonitions;—and to *watch*.

Now therefore I cannot but add, that there is one chapter, in the Prophecy of Isaiah, which has long been considered as the *most obscure* amongst all the Prophetical writings:—but which, yet, in these times, can hardly fail to awaken our attention.—It is still indeed obscure, as it stands in our translation:—but if translated only by the assistance of the plain marginal corrections of the reading in our Bibles, leads us to some very surprising apprehensions.—And seems to have no small reference to the same events as have been the subject of the other Prophecies already cited in these pages:—the chapter is the xviiith, and it stands in our version, as follows:—

Isaiah, chap. xviii.

Ver. 1. *Wo to the land shadowing with wings, which is beyond the rivers of Ethiopia:*

Ver. 2. *That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled.*

Ver. 3. *All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye.*

Ver. 4. *For so, the Lord said unto me, I will take my rest, and I will consider in my dwelling-place like a clear beat upon herbs, and like a cloud of dew in the beat of harvest.*

Ver. 5. *For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower; he shall both cut off the sprigs with pruning books, and take away and cut down the branches.*

Ver. 6. *They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.*

Ver. 7. *In that time shall the present be brought unto the LORD of hosts, of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the LORD of hosts, the mount Zion.*

But now if we read the chapter, by the assistance *only* of the marginal corrections of the translation; observing, merely that the word *saying*, printed in the second verse, in our Bibles, in *Italics*, was plainly an *interpolation* of the Translators; and has no absolute, or indeed *proper* authority from the original; and therefore may be left out: and a longer pause made, at the end of what went before, in that verse; then the chapter will plainly read thus:

Chapter xviii.

Ver. 1. *Woe to the Land shadowing with wings,—which is beyond the rivers of Ethiopia.*

Ver. 2. *That sendeth ambassadors by the sea—even in vessels of bulrushes upon the waters.—*

Go, ye swift messengers, to a Nation out spread, and polished—to a People terrible from their beginning hitherto ;—a Nation that meteth out, and treadeth down,—whose land THE RIVERS have spoiled.

Ver. 3. *All ye inhabitants of the world, and dwellers on the earth, see ye,—when He lifteth up an ensign on the mountains ;—and when He bloweth a trumpet, hear ye.—*

Ver. 4. *For so the Lord said unto me,—I will take my rest,—and I will regard my SET DWELLING,—like a clear heat after rain, and like a cloud of dew in the heat of harvest.*

Ver. 5. *For afore the harvest—when the bud is perfect, and the sour grape is ripening in the flower, He shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.*

Ver. 6. *They shall be left together unto the fowls of the mountains, and to the beasts of the earth :—and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them.—*

Ver. 7. *In that time shall THE PRESENT be brought unto THE LORD OF HOSTS—of a people out spread and polished,—and from a people terrible from their beginning hitherto ;—a nation that meteth out and treadeth down,—whose land the rivers have spoiled,—to THE PLACE OF THE NAME OF THE LORD OF HOSTS, THE MOUNT ZION.*

The Prophecy begins manifestly with a most tremendous Woe ;

a woe extending both to the nation itself, to whom it is addressed,—and to others, by their means.—It seems, therefore, in these days, to be brought to our remembrance as a sort of *echo*, to the denunciation of the dire last *woe* in the Apocalypse:—and the rather; as this particular Prophecy stands as it were *at the end* of one of the divisions of Isaiah's Prophecy; and therefore manifestly relates to the *very last days*.

Next to the proclaiming of *the woe*;—we have, in the same verse, a sort of *geographical* description of the country, and land, to which the woe is addressed.

Woe to the land shadowing with wings,—(or as it might rather be translated, more emphatically, *woe to the land fluttering with wings,*)—*which is beyond the rivers of Ethiopia.*

It is well known, that both in antient times, and in modern times, lands, and parts of the Globe have been sometimes *geographically* described, by some fancied appearance of their outlines.

Thus we read of *the Delta* in Egypt;—because of a sort of resemblance, in the outlines of that country, to the Greek letter (Δ) *Delta*;

Of *the tongue of the Egyptian Sea*, in Isaiah*—because of a fancied resemblance of the Red Sea to a *tongue*,

Of *the mouth* of the Mediterranean.

Of *the Circling Islands*,—the *Cyclades*—because they surrounded, and encircled *Delos*.

* Isaiah, chap. xi. ver. 16.—*The Lord shall utterly destroy the tongue of the Egyptian sea.*—A prophecy that seems to have some very close connection with both *Mecca*, and *Medina*, which are seated near that very spot.

Of an Island being called *Chios* ;—because of a fancied resemblance to the Greek letter *Chi* (χ).

Of a Neck of land—as, the Isthmus of *Corinth*.

Of many a *Chersonesus* ;—or almost island.

Of the *heel* of Italy ;—in which *Otranto* is placed, and

Of the *toe* of Italy ;—because of a fancied resemblance of the whole outline of Italy to an human leg.

In the present instance then, we have the description of a Land, appearing *geographically*, in its outlines, *with extended wings* ;—something like those of a fluttering bird.

And now, let any one cast his eyes upon a globe ;—or upon a map of the world ;—(and especially upon one well coloured)—and let him see *what land* does so.—And he will find *one*,—and *one only*,—on the whole face of the whole earth, that has *that appearance*.

And that appearance it has *so strongly* ; that it is scarce possible not to discern it.

This Land so appearing, is *France*,—which has *Spain* on one side ; and *Germany* on the other ; in the form of their outlines, *like two extended wings* :—whilst imagination might easily paint *Italy* as its tail ;—and *England* as its head.—The *leg*, the *toe*, the *heel* of Italy ; and the *Delta* of Egypt, are allusions not one whit more apt.

In the next place, we are told, *this Land* was beyond the rivers of *Ethiopia*.—And to a person residing in Judea, (as the Prophet Isaiah did, at the time of the prophecy,) so the land of *France* actually *geographically* is.

In the next place ; this land is described, as a *Land that sendeth ambassadors by the sea ;—even in vessels of bulrushes upon the waters.*

And it is well known to those conversant in history, that *France* was the *first* kingdom on earth that sent ambassadors to foreign countries, to make *permanent* stationary residences, for state purposes ;—and whose example compelled other kingdoms to do the same.—*France* also was the first country that sent *missionaries*, of the order of *Jesuits*, to all regions ;—to *China* ;—to *Siam* ;—to the *East Indies* ;—to *North America* ;—and to *South America* ;—Missionaries travelling on vast lakes, and great rivers, in canoes ;—in vessels which could hardly be *poetically*, more aptly described, than in the words of this Divine Prophecy ;—*as vessels of the slightest construction.*

After the Prophet's uttering the GREAT FIAT of the Almighty, with wonderful emphasis :—Commanding the *Spiritual Messengers* of the Divine will to *go forth*,—to execute HIS COMMANDS, from whom the Prophecy proceeded ;—its words then contain a more particular account of *the people*, inhabiting the *land* that had been described.

A Nation out spread and polished.—And is it possible to read these words without bringing to mind,—that the *French* have even valued themselves, and boasted, of having made *their language*, and *their fashions*, almost universal in all courts of Europe ;—and of being the most *polished*, and *most polite people*, upon the face of the earth :—and of sending their *adepts* in manners, address, and refinement, into all regions.—Have they not been *out spread* indeed ?

A people terrible from their beginning hitherto ;—and has it not

ever been asked, from the earliest ages,—*where* could these *Franks* come from?—who have been, in all points, the continued scourge of Europe?—whose *Gallic faith* has become *even a proverb*?—whose oppressions, and persecutions, in different periods, have been without bounds?—and who have continually been called the *great Disturbers of Europe*?

A Nation that meteth out, and treadeth down;—and are not the French *meting out, and treading down indeed*, Kingdoms, and States, and many Lands?

It is added;—*whose land the rivers have spoiled*—and if rivers here mean emblematically, as in other places of Divine Prophecy, uniformly, *the turbulent streams, and violence of the multitude*, then indeed these words are *true* concerning *France*;—whose whole Government *the multitude* have overturned.

Sure never was any *Prophetical picture*, so strongly painted;—with outlines that could not be mistaken;

But what follows?—at *the time* it was drawn; it could not be understood,—nor was it to be *soon* understood,—for in the 4th verse the declaration of *the Almighty*, is couched in words, that plainly express the accomplishment to be postponed for a *very long season*;—and to be very slow and gradual in its approaches:—even to be like the slow effect of *the growth of herbs*.—And that it should be a *long,—long time*,—before THE ALMIGHTY would regard *at last*, HIS SET DWELLING, on Mount Zion.—

But yet there is an admonition, ver. 3d, proclaimed in the most

solemn manner, *to all the inhabitants of the earth*,—that WHENEVER the greater part of the whole world should be reduced to a state of *dread warfare*,—then—*then to attend to this Prophecy*.—

It follows, afterwards; ver. 5, in exact consistency with the consoling words of OUR LORD, *concerning THE DREADFUL LATTER DAYS*; that, they should be shortened,*—that, *afore the harvest*:—(that is plainly, *afore the great harvest*, and gathering in of the *spiritual produce of the world*†),—HE shall *cut off, and cast away* the mischievous excrescences, and hindrances of the prosperity of mankind.—

And, ver. 7, it is declared;—that in the *very midst* of the confusion occasioned by all the horrid wars spoken of;—and, (some how or other,) even *in consequence of them*,—and in consequence of the conduct of the terrible people described,—should THE PRESENT *be brought to the place of the Name of the LORD of Hosts, THE MOUNT ZION*.—

And what THIS PRESENT, OR OFFERING, was to be,—we may infer, from those other words of *Isaiab*;—where we find it said,

Chapter xlix.

Ver. 22. *Thus saith THE LORD GOD,—behold, I will lift up mine hand to the Gentiles,—and set up my standard to the people*:—

* See Matthew, chap. xxiv. ver. 22; and Mark, chap. xiii. ver. 20.

† For the fair explanation of this emblem, see Matthew, chap. xiii. ver. 39, 40.—Mark, chap. iv. ver. 29.—Revelations, chap. xiv. ver. 15.

and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders.

Ver. 23. And Kings shall be thy nursing fathers, and their Queens thy nursing mothers :—they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet ;—and thou shalt know that I am THE LORD :—for they shall not be ashamed that wait for me.

And again,

Chapter lxvi.

*Ver. 19. And I will set a sign among them,—and I will send those that escape of them unto the Nations,—to Tarshish,—Pul,—and Lud, that draw the bow,—to Tubal, and Javan,—to the Isles afar off, that have not heard my fame, neither have seen my glory ;—and they shall declare my glory among the Gentiles.**

Ver. 20. And they shall bring all your brethren for AN OFFERING UNTO THE LORD, out of all nations.

And again,

Chapter lx.

Ver. 9. Surely the ISLES shall wait for me,—and the ships of TARSISH first,—to bring thy sons from far, their silver and their gold with them, unto the Name of THE LORD THY GOD, and to THE HOLY ONE OF ISRAEL,—because he hath glorified thee.

And whatever, in the dispensations of GOD'S PROVIDENCE, the final

* Namely, by their being such a continued standing sign ;—whilst they so strangely continue every where, through so many ages, a distinct people ;—and to the whole earth indeed an astonishment.

event may be ;—it well deserves the attention of every curious and watchful contemplator of Divine Writ, that the ships of *Tarshish*, are mentioned as being *first* ;—because *TARSHISH* has, not without very good reason, been concluded to have been *Spain* ; and especially the parts about *Gibraltar* ;—from whence, by Phœnician Merchants, *the silver spread into plates*, mentioned by the Prophet *Jeremiab*, chap. x. ver. 9, was brought.

But amidst all the apprehensions, which these remarkable passages in Scripture may lead us to entertain, on this tremendous subject, it ought ever to be remembered ;—that, though *a part of the Jews* may be restored, *before their Conversion* ;—according to the import of those words of *Zechariab*, which have, in the first instance been attended to, in the former part of these Remarks ;—yet that the Second coming, in Glory, of *THE LORD*, their *GREAT MESSIAH*, will not be till they shall remember themselves,* and turn unto *THE LORD* ;—and till they be Converted.—

For *these words* ought never to be out of our remembrance :

Luke, chap. xiii.

Ver. 35. *Verily I say unto you,—ye shall not see me,—until the time come, when ye shall say, BLESSED IS HE THAT COMETH IN THE NAME OF THE LORD.*

Then,—when *that time* doth at last come ;—Then, will *all* those glorious declarations also be soon accomplished ;—when *HE THE Promised GREAT MESSIAH* shall reign,—even on earth,—

* Ezekiel, chap. xvi. ver. 61.—chap. xx. ver. 43.—chap. xxxvi. ver. 31.

*before his Antients (i. e. before his consecrated ones,) GLORIOUSLY. **—Then according to the *Holy Prophecy,*

Psalm lxxii.

Ver. 10. *The Kings of THARSIS, and of the ISLES shall give presents—the Kings of ARABIA, and SABA, shall bring gifts.—*

Ver. 11. *All Kings shall fall down before HIM:—all nations shall do HIM service.*

Ver. 15. *He shall live,—and unto Him shall be given of the gold of Arabia:—PRAYER shall be made ever unto HIM;—and daily shall HE be praised. †*

In the mean while;—it behoves all, who *can* apprehend,—and who are led to believe,—to

Wait,—and look for HIM, that hideth himself from the house of Jacob. ‡

And the *last*, most useful words, to be proclaimed to the *House of Israel*,—must be, the same as those *first* words of the Holy Apostle *Peter*, addressed to them.

Acts, chap. ii.

Ver. 36. *Let all the house of Israel know assuredly,—that GOD*

* Isaiah, chap. xxiv. ver. 23.

† These Prophetical words could be spoken of *no one* whatever, except of the **THE MESSIAH.**

‡ Isaiah, chap. viii. ver. 17.

hath made that same JESUS whom ye have crucified, both LORD, AND CHRIST.

BOTH LORD, AND CHRIST, indeed.—*Lord of all* :—and the ONLY POWER ordained—and solemnly ANNOUNCED, to be the means of obtaining Happiness for all.

Whatever trouble there may be,—for a season ;—there cannot be a doubt, but that *those words* will, in the end, be found everlastingly true ;

*THE LORD GOD ALMIGHTY shall destroy them that destroy the earth.**

The Power of the earth is in the hand of THE LORD,—and IN DUE TIME He will set over it, ONE that is profitable. †

A bruised reed shall He not break: and smoking flax shall He not quench, until He send forth judgment unto victory. ‡

Ver. 21. *And in HIS NAME shall the Gentiles trust.—*

And let it be remembered,—that as to any imaginary *preference*, that one nation may be supposed to have, over another ;—because of its fancied righteousness ;—it may truly be said, in the words of the Book of Job ;

Behold, he putteth no trust in His Saints :—yea, the Heavens are not clean in His sight. ||

* Revelations, chap. xi. ver. 17, 18.

† Eccl. chap. x. ver. 4.

‡ Isaiah, chap. xlii. ver. 3.—Matthew, chap. xii. ver. 20.

|| Job, chap. xv. ver. 15.

*Shall mortal man be more just than God?—shall a man be more pure than his Maker?—**

Behold,—He put no trust in His servants ;—and His angels He charged with folly.

How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth.

And as to the finally declared intention of THE ALMIGHTY, with regard, to a *positive Restoration of the Jews*, at last :—let us not forget, that we have not only the words of the ancient Prophets ; but those also of a Great Apostle, full of pity and compassion, even to his then persecuting brethren of the house of Israel :

Romans, chap. xi.

Ver. 1. *Hath God cast away HIS PEOPLE?—God forbid.*

Ver. 12.—*If the fall of them be the riches of the world,—and the diminishing of them the riches of the Gentiles :—how much more their fulness?—*

Ver. 15. *For if the casting away of them be the reconciling of the world ;—what shall the receiving of them be,—but life from the dead? †*

* Job, chap. iv. ver. 17.

† This seems plainly to be an intimation of the beginning of the *first Resurrection*.

Ver. 32. *For God hath concluded them all in unbelief,—that HE might have mercy upon ALL.*

Whenever the Jews be *at last* restored ;—those words of the holy Psalmist will surely be well remembered, to be as fully applicable on their *final restoration*, as they were on their *first deliverance* out of Egypt.

*Tremble, thou earth, at the Presence of THE LORD :—at the presence of THE GOD OF JACOB.**

And as these words were spoken concerning the first great deliverance of the Israelites, *out of Egypt* ;—so that *Egypt*, some how or other, has a most remarkable connection with *the prelude* to the great consummation, and restitution of all things,—seems evidently to appear, from the prophetical words of that most sublime Psalm the

lxviiiith.

Ver. 22. *The lord hath said,—I will bring my people AGAIN,—as I did from BASAN :—mine own will I bring AGAIN,—as I did some time from the deep of the sea ;*

Ver. 28. *Thy God hath sent forth strength for thee :—STABLISH the thing, O GOD, that thou hast wrought in us.*

Ver. 29. *For thy Temple's sake at Jerusalem :—so shall Kings bring presents unto thee.—*

Ver. 30. *When the company of the spear-men, and multitude of*

* Psalm cxiv. ver. 7.

the mighty are scattered abroad among the beasts of the people,—so that they humbly bring pieces of silver :—and when he hath scattered the people that delight in war.—

Ver. 31. *Then shall the princes come out of EGYPT :—the Mo-rians' land shall soon stretch out her hands unto God,*

In perusing the volumes of Sacred Writ;—though no rash, presumptuous curiosity ought to be indulged;—yet should we always attend, as carefully as possible, to the true hidden meaning of every part of *Prophecy* :—both in consequence of that admonition of the first of the Apostles ;

*We have also a more sure word of Prophecy ;—whereunto ye do well that ye take heed,—as unto a light that shineth in a dark place.**

And also because of those remarkable words of the greatly inspired Prophet *Isaiah* ;

Chap. xliv.

Ver. 6. *Thus saith the Lord,—the King of Israel,—and his Redeemer THE LORD OF HOSTS,—I am the first,—and I am the last,—and besides me there is no God.*

Ver. 7. *And who,—as I,—shall call, and shall declare it,—and set in order for me, since I appointed the ancient people?—and THE THINGS THAT ARE COMING,—and that SHALL COME,—let them shew unto them.*

Chap. xlvi.

Ver. 9. *Remember the former things of old—for I AM GOD, and there is none else.—I AM GOD, and there is none like me.*

* 2 Peter, chap. i. ver. 19.

Ver. 10. *Declaring the end from the beginning,—and from ancient times the things that are not yet done,—saying,—my counsel shall stand,—and I will do all my pleasure.*

If we will not attend to such admonitions, and declarations as these; we must indeed walk on in darkness,—even whilst we have the means of obtaining bright light to direct our steps,—and if we will persist so to do,—it will be well if we have not at last a *sudden destruction come upon us unawares.**

I will not presume to form a *decided opinion* on so tremendous a subject;—and am well aware, that although we ought to be very *watchful*, and attentive to the words of Divine Prophecy; yet that the utmost caution is necessary:—but there is *one more* most remarkable passage in the Prophecy of Isaiah;—which, as it has made a great impression upon my own mind, I cannot but wish to point out to the curious;—as deserving, *at present*, most particular attention, and consideration.

It is in a part of the Prophecy, that, by the whole context, and by what is previously said in the xxvith chapter, plainly relates to the very closing scene,—and to the latest ages of the world, before the great second coming of THE MESSIAH.

And it is found thus translated, in our version,

Chapter xxviiith.

Ver. 12. *And it shall come to pass in THAT DAY,—that the Lord shall BEAT OFF FROM THE CHANNEL OF THE RIVER UNTO THE STREAM OF EGYPT,—and ye shall be gathered one by one, O ye children of Israel.*

* See I Thessalonians, chap. v. ver. 3, 4. Luke, chap. xxi. ver. 34.

Ver. 13. *And it shall come to pass IN THAT DAY, that the GREAT TRUMPET shall be blown,—and THEY SHALL COME WHICH WERE READY TO PERISH IN the land of Assyria,—and the outcasts in the land of EGYPT,—and shall worship THE LORD in the holy mount at Jerusalem.*

But if we read these Divine words, only with a little plain elucidation from the version of the Septuagint;—the whole will become indeed much plainer.—For there we find the words to be;—(instead of, those unintelligible ones;—*that the Lord shall beat off from the channel of the river unto the stream of Egypt—*these following)—συμφράξει κύριος ἀπὸ τῆς διώρυγος τῆς ποταμοῦ ἕως ῥινόκοροῦρων—that is literally,* *that the Lord shall blockade, (or confine, and straiten) from the ditch,—OR GREAT RESERVOIR of the river,—unto the seat of the Rinocorourans.*—And, with a little elucidation of antient History, the Prophetical words will now become intelligible in a wonderful manner.

It is well known, (and H. Stephens will inform those who consult him,) that διώρυξ properly means *a ditch, or any reservoir excavated, and formed by art.*—It therefore, certainly, could never mean *the channel of the Nile,*—and if it could not mean *the channel of the Nile;*—what could it mean; but that great Lake mentioned by Herodotus, that had been indeed *formed by means of Ditches and canals, cut artificially, with much skill and care, to receive the waters of the River Nile?—even the Lake of Mæris?*

This was, truly, just what the Greek words express;—a *great Ditch,—or Reservoir of the River.*

Herodotus's account of it is, †—*that it was a lake, not fed by*

* Συμφράσσω properly means to *hedge in,—or to fortify,—or to blockade.*

† Herodotus, lib. ii. 149. p. 177, ed. Wesselingii.

springs ; (for all those parts are excessively dry ;)—but by waters derived FROM THE NILE ; which flow into the lake six months of the year, and return to the river the other six.

The *Ditch*,—or reservoir of the river, mentioned by *Isaiab*—must then surely, rather mean the great *Lake of Mæris*, than any thing else that can be named.—The Lake, or Reservoir, that was an object so greatly celebrated, and so well known in the days of *Isaiab*.

And if this account, and interpretation is true ;—then also, as to the seat of the *Rinocorourans*, it will be also true ; that *that description* means the banks of the Nile ; according to the best ideas of the best geographers. *

And, as *Alexandria* did not exist at all ; till many ages after the time of *Isaiab* ;—nor indeed till after the time of *Herodotus* ;—and as *Alexandria*, was actually situated, close to the *Lake of Mæris* ; † i.e. close to what *Isaiab* might so justly call the *Ditch*, or reservoir

* See *Shaw's Travels*, from p. 281, to 290. quarto ed. And it may be added ;—that even if it should be allowed to mean the part of the coast of Egypt, near the place called *Rinocoroura* ; it will only render the observations here made still more striking.

† As to the situation of *Alexandria* answering to that of the Lake of Mæris, in strict truth, and propriety of description, we may consult *Dr. Pococke*, vol. 1. p. 3, *Alexandria was washed on two sides by the water,—to the north by the sea,—and to the south by the Lake Mareotis ;—and the other two sides were each a kind of Isthmus, about seven stadia in length*, and see also, p. 10.—*The great Lake Mareotis, which was formerly navigable, is now generally dry, and has only water in it for some time after great rains :—it is probable the canals which conveyed the water to it from the Nile, have been obstructed, in such a long course of time, &c.* And *Mr. Beloe*, in his notes to his excellent translation of *Herodotus*, vol. 1. p. 400, adds very justly, *that the design of the Lake was probably to hinder the Nile from overflowing the country too much, which was effected by drawing off such a quantity of water, when it was apprehended that there might be an inundation sufficient to hurt the land, (which effect, I must add, is not wanted*

of the river,—the part of the coast, *where Alexandria now stands*, could not well have been precisely described by *Isaiah*, otherwise than by naming the adjacent great artificial *receptacle* for the waters of the river; that was, at that time, the only principal object on the spot;—the great *Ditch* of the river.

The text of Holy Scripture will, therefore, then stand *thus*, in more modern language.

The Lord shall blockade, (OR CONFINE, AND STRAITEN from Alexandria, to the mouth of the Nile; or to the whole stream of the Nile.

And is not this *just so*,—at this very period?—is not Egypt, and its coast blockaded, and straitened, *from Alexandria to the Nile*, both by land and water?

And was it ever *so*,—at any time, in the whole period of all the ages of the world before?

Let us honestly,—humbly,—and with fear, and trembling, (certainly never *sufficiently* cautious against misapprehension)—*now* lay our hands upon our hearts and *consider*.

If this interpretation, is true; and *can* deserve any acceptance in the conviction of our minds;—then let us next observe;—that *the great Trumpet*, mentioned in the next, the 13th verse, seems to have

now; because by the continual accession of mud, the land of Egypt, since the time when the Lake was in use, is so greatly raised.—)

Larcher, Mr. Beloe adds, says *the canal* leading from the Nile to the Lake, still remaining is a most stupendous work of art,—the whole, therefore, of *this great ditch* of the river might well deserve to be distinguished by *Isaiah*.

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now; because by the continual accession of mud, the land of Egypt, since the time when the Lake was in use, is so greatly raised.—)

Larcher, Mr. Beloe adds, says *the canal* leading from the Nile to the Lake, still remaining is a most stupendous work of art,—the whole, therefore, of *this great ditch of the river* might well deserve to be distinguished by *Isaiab*.

a most manifest *Prophetical* allusion, to the *great Seventh Trumpet* mentioned in the Book of the Revelations.

And if so,—then surely we have great and good reason to take the alarm ;—and to wait, with awful expectation, for what is *next* to come.

If these words of Prophecy are really now fulfilling ;—if this be the real case,—in *what a period* do we live ?—Let us remember the words of the first of the Apostles,*—and, with the honest Publican, smite our hands upon our breasts ! †

In the same Second Book of Esdras, where we read the astonishing tidings, concerning the *smiting*,—and *the healing*—of the Land of Egypt ;—and in the very same part also of the Prophecy ;—and relating to the very same time ;—we further read,

Chap. xv.

Ver. 14. *Woe to the world, and them that dwell therein.*

Ver. 15. *For the sword and their destruction draweth nigh,—and one people shall stand up to fight against another, and swords in their hands.*

Ver. 16. *For there shall be SEDITION among men,—and invading one another ;—they shall not regard their Kings nor Princes,—and the course of their actions shall stand in their power.*

* 2 Peter, chap. iii. ver. 9, 10, 11, 12, 13.

† Luke, chap. xviii. ver. 13.

Ver. 17. *A man shall desire to go into a city, and shall not be able.*

Ver. 18. *For because of their PRIDE the cities shall be troubled,—the houses shall be destroyed—and men shall be afraid.*

Ver. 19. *A man shall have no pity upon his neighbour,—but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation.—*

And have there not, indeed, within these very few years ;—and corresponding with the very *age*, and period, in which the troubles have begun in EGYPT,—been SEDITIONS all over the earth ?—in North America ?—in France ?—in Holland ?—in the Netherlands ?—in Poland ?—in Prussia ?—in Switzerland ?—in Piedmont ?—in Genoa ?—in Venice ?—in Italy ?—in Rome ?—in Ireland ?—in Walachia ?—in Turkey ?—in Syria ?—in Corsica ?—in Sardinia ?—in Malta ?—in Naples ?—in the West India Islands ?—in Brazil ?—and in South America ?—and, in all respects, so *universally*,—and such as never happened in the world before ?

Surely all this must be deemed a most unheard of, and incredible concurrence of circumstances ;—if Esdras was not, in very truth, a Prophet.

HAVING cited these remarkable passages, in the latter part of the Second Book of Esdras, concerning the *Egyptians* ;—and wishing the unprejudiced investigators of truth ; to *watch* diligently in these times ;—and to observe *what* may be the end of things ;—as the best means of judging concerning the real authenticity of a Book containing such strange, and such strong declarations :—I cannot

but now wish to turn the attention of the curious, to another *very* extraordinary passage in *this*, which has ever been esteemed, so extraordinary a Book.

The *double coming* of THE GREAT MESSIAH on earth,—first in *His state of deep humiliation*, and suffering ;—and then in *His state of Glory* ;—as it is, indeed, the subject of all the Prophecies, of the Psalms ; the Law ; and the Prophets ;—so it is particularly, and indeed more particularly than elsewhere, intimated in this Second Book of Esdras.

For he not only describes, the rejection of the *first* Jewish Church ;—and promises the appearance of a more blessed, final establishment of a *true Israel of God* ;—but he seems plainly to speak also, even of *gross corruptions* that should take place *for a time*, in that very church of the true Israel,—about the year *four hundred*,—(which is certainly a period, long *after that* in which this Book is acknowledged, on all hands, to have been written ;)—and *which corruptions*, he intimates, should continue, *till the end of the sixth period*, or sixth day of the world ;—that is, according to the acknowledged Doctrine amongst the antient Jews ;—and according to their mode of speaking, (till *near* the end of the six thousand years of the World.

The words, indeed, as they stand in our English translation, are almost unintelligible ;—and even seem to contradict what has been said, in those Remarks, which I before ventured to make, concerning the passage in the Book of *Edras*, that relates to the *twelve parts*, into which *the duration of the old state of the World was divided*.—For in our translation they are,

Chap. vii.

Ver. 28. For MY SON JESUS shall be revealed with those

that be with HIM,—and they that remain shall rejoice within four hundred years.

Ver. 29. *After these years shall MY SON CHRIST die,—and all men that have life.—*

Ver. 30. *And the World shall be turned into the OLD SILENCE seven days,—like as in the former judgments :—so that no man shall remain.*

Ver. 31. *And after seven days, the World that YET AWAKETH NOT shall be raised up,—and that SHALL DIE that is corrupt.*

Ver. 32. *And the earth shall restore those that are asleep in her,—and so shall the dust those that dwell in silence,—and the secret places shall deliver those souls that were committed unto them.*

Ver. 33. *And THE MOST HIGH shall appear upon THE SEAT OF JUDGMENT, and misery shall pass away,—and long-suffering shall have an end.—*

Ver. 34. *But judgment only shall remain,—truth shall stand,—and faith shall wax strong.*

Ver. 35. *And the work shall follow,—and the reward shall be shewed,—and the good deeds shall be of force,—and wicked deeds shall bear no rule.*

But in the Vulgate, we read thus :

M 2

Chapter vii.

Ver. 28. *Revelabitur enim Filius meus JESUS cum his qui cum eo sunt,—et jucundabuntur qui relictī sunt in annis quadringentis.*

Ver. 29. *Et erit post annos hos, et morietur Filius meus CHRISTUS, et omnes qui spiramentum habent homines.—*

Ver. 30. *Et convertetur sæculum IN ANTIQUM SILENTIUM DIEBUS SEPTEM,—sicut in prioribus judiciis, ita ut nemo derelinquatur.*

Ver. 31. *Et erit post dies septem,—et excitabitur quod nondum vigilat sæculum,—et morietur corruptum ;*

Ver. 32. *Et terra reddet quæ in ea dormiunt, et pulvis qui in eo silentio habitant,—et promptuaria reddent quæ eis commendatæ sunt animæ.*

Ver. 33. *Et revelabitur ALTISSIMUS super sedem judicii,—et pertransibunt miseriæ,—et longanimitas congregabitur.*

Ver. 34. *Judicium autem solum remanebit,—veritas stabit,—et fides convalescet.*

Ver. 35. *Et opus subsequetur,—et merces ostendetur,—et justitiæ vigilabunt,—et injustitiæ non dominabuntur.*

And here ; in the first place it may be observed, that in plain construction of language ; *in annis quadringentis*, (in the 28th

verse,) is not properly, *WITHIN four hundred years*; but much rather, *FOR four hundred years*:

And that *qui relictii sunt*; translated, *they that remain*;—is much more properly, in fair construction of language, *THEY THAT ARE LEFT*;—and seems to have a most obvious reference, to what was so frequently said to the Jews, in various periods; and in the midst even of *their* worst corruptions; *that a remnant should be left*.*—Even as we find, when *Elias* despaired of them; that yet, *there were seven thousand left, who had not bowed their knees unto Baal*.†—And the words seem therefore *primarily*; and, in their first intendment, to have a reference, *to that remnant that should be left, whom the Lord should call*,‡ mentioned by Joel:—even to that remnant of the Jews: who, as the Apostle expresses it, did, *ON THE MESSIAH, The Christ's* first coming, in His state of humiliation upon earth, *become* (like the Ephesians) *those who first trusted in CHRIST*.§

And if so, then the words of *Esdras* may fairly be translated thus:

Chapter vii.

Ver. 28. *For my Son JESUS|| shall be revealed, with those*

* Isaiah, chap. x. ver. 20, 21, 22.—chap. xlvi. ver. 3.—Jeremiah, chap. xv. ver. 11.—chap. xxiii. ver. 3.—chap. xxxi. ver. 7.—Ezekiel, chap. vi. ver. 8, 9.

† Romans, chap. xi. ver. 4, 5.—1 Kings, chap. xix. ver. 18. ‡ Joel, chap. ii. ver. 32.—Ezekiel, chap. xiv. ver. 22. § Ephesians, chap. i. ver. 12.

|| That this Divine Name,—JESUS,—was ordained, by the Wisdom of God, to be given to THE MESSIAH, *before* He was born on earth; appears plainly from the words of the Evangelists.—Matt. chap. i. ver. 21.—Luke, chap. ii. ver. 21.

And, therefore, we have no more reason to be surprised at its being named *here*, by *Esdras*; than that *Cyrus*, long before he was born, should have been mentioned, *by his proper name*, by the Prophet *Isaiah*—chap. xliv. ver. 28.—and *Josiah*, by the Man of God that prophesied at Bethel.—1 Kings, chap. xiii. ver. 2.

that be with HIM,——And the REMNANT THAT IS LEFT shall rejoice FOR four hundred years.

Ver. 29. *And after these years shall both my Son CHRIST (the Anointed Redeemer, and Deliverer, THE MESSIAH), die,—and all men that have the Spirit.—(that is, that have the Sacred Inspiration from on high.)*

Ver. 30. *And the World shall be turned into the old silence, (the old state of dull misapprehension,) seven days, (or prophetic days, or periods,)——like as in the former judgments : (or, as in the former denounced state of rejection ;)—so that no one shall be left—(i. e. no one shall be left in a state of true and right spiritual apprehension.)*

Ver. 31. *And it shall come to pass AFTER SEVEN DAYS (or periods) that both the Age (or Aion) which doth not yet awake, shall be roused,—and the corrupt age (or Aion) shall die, or pass away.)*

Ver. 32. *And the earth shall restore those that are asleep in her, —and the dust those who dwell in that state of silence.—And the STOREHOUSES* (or Places of separate Residence,) shall restore the Souls that were committed to them.†*

Ver. 33. *And THE MOST HIGH shall appear upon the Seat*

* *Promptuaria*, does not signify *Secret Places* ; but properly *Places of Reception*, or *Storehouses*.—See 2 Esdras, chap. iv. ver. 35, 36. 41, 42.

† This plainly points out a distinction of *such Souls*,—from those, who, according to the Holy hope of the Apostle, on departing out of this world, *are with their Lord*.

(the Throne) of Judgment,—and miseries shall pass away,—and long-suffering shall be accumulated (with effect.)*

Ver. 34. *And judgment, indeed, alone shall remain ;—truth shall be established ;—and faith shall wax strong.*

Ver. 35. *And the work (the effect of the whole work) shall follow,—and a reward shall be shewn,—and righteous dispositions † shall awaken,—and unrighteous propensities shall have no rule.*

Here then we have, if fair interpretation is allowed to take place, a manifest declaration of the *first* coming of JESUS,—THE CHRIST,—THE MESSIAH,—in His state of deep humiliation, to suffer death ;—of the prevalence of His blessed Gospel, according to the preaching of His faithful servants, and Apostles for four hundred years only ;—of a corruption, and falling back into blindness, and darkness, for the remainder of the seven days ;—seven periods ;—or seven thousand years ;—or till near the beginning of the seventh thousandth year of the world.—And then, a declaration of HIS Great Second coming, in the power of THE MOST HIGH,—on His THRONE OF GLORY,—as the revealed GREAT MESSIAH,—to perfect and restore all things.

And now, let us see, and honestly consider ; *what darkness did*

* Surely *longanimitas congregabitur*, can never mean long-suffering shall pass away, by any construction of language whatsoever,—but it rather plainly means *long-suffering shall be gathered together (or accumulated) so as to produce its full effect ;—* according to the true idea of Gospel (or good news) Doctrine.

† *Justitiæ vigilabunt*,—cannot so properly be translated *good deeds shall be of force*, as it may be translated *righteous dispositions shall awaken ;* and the same kind of observation may be made with regard to *injustitiæ non dominabuntur*.

indeed come upon the earth, *after the first four hundred years*,—or when our LORD JESUS,—THE CHRIST,—THE MESSIAH had *first been here revealed for four hundred years*.

The Doctrine, of the *Second coming* of our Lord *Jesus of Nazareth upon earth*, was begun to be obscured ; exactly at that time.—And, by degrees, *that truth*, which had been the greatest consolation of the first Christian Martyrs, was quite lost sight of.

The worshipping of *Relicks*;—was introduced ;—and soon so thoroughly established,—that it became the great object of Religious attention.

The worshipping of *Images* also was soon after introduced ; and became, at last, rivetted, both in the Eastern, and Western Christian Church.

Saints ; and Angels ;—were named *as Mediators* ; instead of THE ONLY LORD AND MEDIATOR, *between God and man*, THE GREAT MESSIAH.*

And amongst other *innovations* ; even those horrible, and dreadful doctrines, of *eternal Reprobation* ;—and of the *eternal Damnation of poor ignorant infants*, were introduced ; and authorized ;—instead of the real *Glad Tidings* of the BLESSED GOSPEL. And, instead of the truth, as it is in THE GREAT MESSIAH, according to the first promise made to Abraham ;—that in HIM (*the promised Seed, and offspring*) should *all the Nations upon earth be blessed*.—

The Scriptures were *shut up* from the people at large ;—and Prayers in an *unknown tongue* were introduced.

And if all this was not, very truly, a returning to *original darkness* ; †—it is scarce possible to say *what could ever be so*.

* 1 Timothy, chap. ii. ver. 5.

† It is but justice to add ;—that the greater part, (nay, almost the whole) of the *Blasphemies*, contained in the works of Mr. Gibbon, and also in those of Voltaire,

Yet all this continued—in the Western Church,—till the approach of the *seventh day*,—or period ;—that is, till the approach of the *seventh thousandth year of the World* ;—even till the beginning of the Reformation ; which was in the latter end of the sixth period.—

That is ; (fairly,—according to the Jewish mode of expressing,) the darkness did indeed continue for *seven days* ; *—or periods ;—

were occasioned, merely my mistaking *the corrupted state of Christianity*, for Christianity itself.—And the same sad mistake has, also, more than any other, in all probability so long prevented the conversion of the Jews.

That it actually did so, on the occasion of their great meeting in Hungary, in the plain of *Ageda*, about 30 leagues from Buda, in 1650 ;—we find, by the interesting account given, in a most curious tract, published by the learned Mr. Butler, of Lincoln's Inn ; and entitled *Horæ Biblicæ*, p. 46. 55, 56, 57.

Perhaps it may further be added :—that *this mistake*, has also, in reality, been the first source, and great support, of the *present dreadful scourge*, that is now upon the face of the earth.

* That there is no strained force, in this interpretation, those who are conversant in the Holy Scriptures will surely plainly perceive ;—when they consider, that the Jews, speaking of our Lord's resurrection, according to His promise, expressed themselves, by saying, *we remember that that deceiver said, while He was yet alive, after three days I will rise again.* Matthew, chap. xxvii. ver. 63.—And OUR LORD Himself had said, speaking of His Body, *destroy this temple, and in three days I will raise it up.* John, chap. ii. ver. 19.—And speaking of his death and burial, had said,—*as Jonas was three days and three nights in the whale's belly : so shall the Son of man be three days and three nights in the heart of the earth.* Matthew, chap. xii. ver. 40.—And yet—it is well known ;—that our Lord continued in the grave, only from the evening of the day in which He was crucified, till the very earliest approach of *dawn* on the third day after,—that is, *not quite two days and an half.*

The words *for seven days*, (or periods,) may, therefore, with great propriety be allowed to mean, according to Hebrew ideas, only *till the evening, or latter end, of the sixth period.*

The *Jewish day*, it is well known, began always, at *six o'clock in the evening* ;—

or till the *evening of our sixth thousandth year of the world* :—and the near approach of the *seventh*.—

Which will be most fully come in our year 2000 : and therefore might justly, even according to all acceptation, be said to be dawning, or near beginning, about the sixteenth century.

In the mean time it deserves well to be considered, as a fuller confirmation of the words of Esdras;—that not only the corruptions, and darkness that has been referred to, took place in the Western Christian Church ;—but that in the *Eastern Church* ; in consequence of very similar corruptions, taking place about the year 400, and soon after ;—*Mahometanism* succeeded ; (about the year 600) ; and has prevailed over the greatest part of *the East*, in the room of Christianity, to this very hour.

And now let any considerate, conscientious man, lay his hand upon his heart ;—and judge concerning the Author of the 2d Book of Esdras,—in the fear of God :—remembering, (much more awfully with regard to a *Prophet*,) what we are commanded to remember with regard to one another.

*With what judgment ye judge, ye shall be judged.**

Could any crafty,—or enthusiastick,—or political,—or rash,—

and the *beginning* therefore of *their seventh PERIOD of the world*, may very well, according to the Hebrew mode of computation, be allowed to have been, about our year A. D. 1555 or 1600.

And this idea will perhaps be still further confirmed ; if we add the consideration ; that *concerning the days of darkness*, and of *consequent woe*, that are foretold ; there is an express promise, that *they should be shortened*. Matthew, chap. xxiv. ver. 22. Mark, chap. xiii. ver. 20.

* Matthew, chap. vii. ver. 2.

or well, or ill meaning writer,—by any mere peradventure chance,—or depending upon any strange coincidence of circumstances,—foretell events,—like those foretold by Esdras?—Foretell events, concerning what should come to pass *after the first four hundred years* from the time of the first coming of THE MESSIAH,—THE CHRIST,—JESUS OF NAZARETH?—Foretell events; like those concerning *Egypt in these*, latter days?—Foretell events; like those concerning the dreadful and unprecedented, prevalence of *sedition*, in the latter days?—and foretell these events so very many years, and ages, before they were to come to pass?—could any one so do?—as must have been the case with the writer of the 2d Book of *Esdras*;—whether it were *Esdras himself*;—or some person who lived about the second, or beginning of the third century; when the book is, *on all hands*,—and by unquestionable proofs,—acknowledged to have been well known.

Surely,* with SUCH A QUESTION?—and without imposing upon any one, any answer;—I may be allowed *fairly* to close an honest plain vindication of the CAUSE OF TRUTH:—and an effort to induce others, impartially and seriously, to attend as far as may be, in every instance, to its GREAT VOICE.

* *The very words referred to*, were, in the days of *his* utmost energy, cited by that antient Father, St. Ambrose, who died in 397:—and were cited as words *from Esdras*,—*long before known*;—and in this manner.—

For, says God, by Esdras, *my Son JESUS shall be revealed*.—See this matter set in a very strong point of light, in *Eyre's Observations on the Prophecies*, p. 96.

APPENDIX.

BEFORE I entirely conclude these pages ;—I think it right, just to add a few words referring to my former publication.—I have perceived,—that my desire to comprise my observations on these Sacred Subjects, in my *first Remarks on the Signs of the Times*, in as few words as possible ; has rendered me liable to have my meaning, in some respects mistaken.

And that it has been thought, there was some error in my supposing, that there was a connection between *the Discoveries made with regard to Navigation*, and *the pouring out of the second Vial upon the Sea* ;—in my supposing, that there was a connection between *the Discovery of the Solar System*, and the emblem of *the fourth Vial being poured out upon the Sun* ;—and in my supposing, that there was a connection between *the Discoveries made concerning fixed Air*, and *the Air Balloon*, and the emblem of *the seventh Vial being poured out into the Air*.

But,—justice to the cause of Truth ;—as well as justice to my own sincere and cautious apprehensions, requires that it should be understood, that I never meant to infer ; that the *Discoveries with regard to Navigation*, were the *prime* objects of the emblem of the *second Vial* :—or that the *Discovery of the Solar System*, was the principal object of the emblem of *the fourth Vial* :—or that *the Discoveries concerning fixed Air*, and *the Air Balloon*, were at all the more important objects of the emblem of the *seventh Vial*.—

For the *Great Objects* of all those several emblematical Descriptions, I ever apprehended to be *those several series of great, and dire, historical events*, in the several periods I had before ventured to point out ; so very characteristically consistent, in all their features, with those several *peculiar emblems* ;—a detail of which *historical events* had, with the most scrupulous exactness, according to my best apprehensions, been given by me, in a preceding work.*

These are not subjects upon which any one should dare to trifle,—with any fanciful conjectures.—Such rashness I have ever both dreaded, and abhorred.

But every means ought to be used, to place the veracity of the Divine Word of Prophecy, in the fullest and clearest light.—And therefore, what was added in my *late Remarks* ; concerning the *Sea*, the *Sun*, and the *Air* ; was added merely to shew, that it seemed to be a very striking *additional* circumstance, in elucidation of all the particular features of the several periods of time, to which the several emblems of the Vials were particularly applicable ; that amongst those other, great *political* events, that more immediately affected the civil state of mankind ; and were so peculiarly marked by the corresponding emblems ;—such *philosophical* ones also, affecting and even changing the state of science ; as the discoveries concerning *Navigation* ; *the Sun* ; and *the Air* ; equally corresponding with the marked characters of the same emblems ;—should concurrently have taken place, exactly in those very same periods.—

And I must ever continue to think, that such a surprising concurrence of circumstances, is greatly deserving of our most serious notice ;—as a confirmation of the perfect exactness of all the marked outlines of the *Divine Prophetical Predictions*.—

* In the Morsels of Criticism, from p. 434 to p. 442.

Outlines which are so completely exact,—as to apply in every respects to the periods to which they were designed to relate ;—and which cannot be made to *fit*, in their application, to any other periods of the world whatever :—and, by that means, are prevented from being the cause of any *durable* errors, with regard to the interpretation of the word of God.

Now, therefore, I must venture to add ;—that as the emblematical pouring out of the second Vial, upon *the Sea of many Waters*,—indicated *the then prevailing popular frenzy of the Crusades*, which agitated such vast multitudes of people ; of whom the Sea is so continually made an emblem of the Prophetical writings ;—and as the pouring out of the fourth Vial *on the Sun* ;—indicated the violent usurpations of power,—and the violent persecutions, proceeding from the agitated minds of *Princes*, of whose dominion *the Sun* is as uniformly in Scripture, an emblem ;—so, further, the pouring out of the seventh Vial *on the Air* ;—as clearly seems, with the closest propriety of application, to indicate, a dreadful agitation of the deranged *spirits and minds of mankind*, in the present sad crisis ;—and cannot but justly recal to our minds, that *the Air*, in various passages of Scripture, is peculiarly named, as an emblem of *Spiritual Operations*,

It is peculiarly alluded to in that light, both with regard to good, and holy impulses ;—and also with regard to bad ones.

Thus we find the Holy Apostle *Paul*, speaking of,

*The Prince of the power of THE AIR,—the spirit that now worketh in the children of disobedience.**

* Ephesians, chap. ii. ver. 2.

And sure enough there does even *at present* also, in the world, seem to be something quite *supernatural*, in the excessive, and horrid blasphemies, of several deranged misguided minds ;—and in that strange energy, which produces the dire mischief, and confusion, that is now so universally raging.

Having said thus much as a further explanation of that part of my Remarks, which related to the application of the emblematical account of the Vials ;—it may be allowable for me now still further to say ;—that I have perceived also, that some mistakes have been entertained, with regard to my observations concerning *the tripartite division of Poland*.—And that some persons, whose sentiments deserve great respect, have deemed *that event*, not to have been *an object of importance enough*, to have been the designed object of the Prophecy in question,—and have thought also, that *Poland* was not great enough to be denominated *the Great State*—and that ἡ πόλις ἡ μεγάλη must needs mean *the Great State*, and not merely *a State that was a great one*.

But here again, I must, in justice to the sincere plainness of my ideas and apprehensions, in the first place, desire it may be fairly considered ; that ἡ πόλις μεγάλη would properly mean *the Great State* :—and that therefore the repetition of the article ἡ, in the words ἡ πόλις ἡ μεγάλη, must require some *difference* of construction ; and of idea.—And if so ;—no *real difference*, either according to the idiom of the Greek language, or of our own vernacular language, can be well conceived more obvious, than that the words mean, not *the Great State of all* ;—but *the State that was a Great one*.

And even should this construction still not be allowed ;—yet it may be very plainly, and fairly asked ;—What State amongst those properly to be *called States* ;—(*i. e.* either where there was no King at all ;—or where the King was merely elective)—was in reality greater than *Poland* ?

And, in the next place,—as to that most unprecedented event,—*the tripartite division of Poland*, not being an object of importance enough, to have been the designed object of the Prophecy in question ;—I must desire that it may be considered, that *the division of the great State (or of the State that was a great one) into three parts*, is most evidently spoken of in the Holy Prophecy, not as being *the principal and most important event* of those that were to come to pass, on the pouring out of *the seventh Vial* ;—but only as one, amongst others, of the *leading features of the time* ;—as one amongst others of the *concomitant* circumstances that should attend the prelude to that great *Catastrophe* of all, which was *the principal and great event* to be brought to pass on the pouring out of this Vial ;—*the fall of Babylon* ;—*of Rome* ;—of the City on seven hills ;—the Mistress of the World ;—a *Catastrophe* so fully, and so tremendously enlarged upon, in the minute detail of the whole xviiiith chapter of the Revelation.

And Now,—in conclusion of the whole of these Remarks ;—may it not be added ;—that, in very truth, as there were Signs, at first ;—and as *Our Lord*,—*THE MESSIAH*,—*Jesus of Nazareth*,—reproved the Jews of old,—for not attending properly to *the peculiar Signs of the Times*, on HIS first coming on earth, in His state of great *humiliation* ;—when there were such concomitant

Prophetical signs,—more than sufficient to have awakened their apprehensions;—saying,

*Ye can discern the face of the sky;—but can ye not discern the Signs of the Times ?**

So now,—however near,—or however far off, the second Great Coming of THE MESSIAH,—IN GLORY,—may be;—there are already,—in the world,—such Prophetical Signs, as plain harbingers of its approaching,—according to all the Divine words spoken,—as deserve even to have those very words of the holy Psalmist applied to them, which were applied to the Signs, and indications of DIVINE OVER-RULING WISDOM, in the starry concave of the Heavens.—

Psalm xix.

Ver. 3. *There is neither speech nor language; but their voices are heard among them.*

Ver. 4. *Their sound is gone out into all lands:—and their words into the end of the world.*

And in conclusion also,—may it not be said,—to both JEWS,—and GENTILES,

That wise politicians,—and men of erudition, in all ages,—are too—too apt,—in contemplating what is going forwards, in the several periods of the world, to attribute *too much to man*:—and

* Matthew, chap. xvi. ver. 3.—Luke, chap. xii. ver. 56.

to conceive *far too much*, to be in the *power* of man's designs,
and devices,—forgetting those words, pronounced by the mouth of
the *holy inspired Prophet, Isaiah*,

Chap. xlv.

Ver. 7. *I form the light,—and create darkness :—*

I make peace,—and create evil :—

I THE LORD do all these things.

to conceive far too much, to be in the power of man's designs
and devices,—forgetting those words, pronounced by the mouth of
the holy inspired Prophet, Isaiah,



Chap. xlv.

Ver. 7. I form the light—and create darkness:
I make peace—and create evil:
I am the LORD, who do all these things.
The LORD do all these things:
and he will not be hindered:
and he will not be hindered:
and he will not be hindered:

Chap. xlv.

Ver. 1. I am the LORD, who do all these things:
and he will not be hindered:
and he will not be hindered:
and he will not be hindered:
and he will not be hindered:
and he will not be hindered:
and he will not be hindered:

